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P. VIRGILII MARONIS
OPERA.

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THE

WORKS OF VIRGIL,

WITH

ENGLISH NOTES,

ORIGINAL AND SELECTED.

PART III.—ÆNEID.—LIBER VII.-XII.

BY

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P. VIRGILII MARONIS

ÆNEIDOS

LIBER SEPTIMUS.

Tu quoque litoribus nostris, Æneïa nutrix,
Æternam moriens famam, Caieta, dedisti;
Et nunc servat honos sedem tuus, ossaque nomen
Hesperia in magna, si qua est ea gloria, signat.
At pius exsequiis Æneas rite solutis,
Aggere composito tumuli, postquam alta quierunt
Æquora, tendit iter velis, portumque relinquit.
Aspirant auræ in noctem, nec candida cursus
Luna negat; splendet tremulo sub lumine pontus.
Proxima Circææ raduntur litora terræ,
Dives inaccessos ubi Solis filia lucos
Assiduo resonat cantu, tectisque superbis
Urit odoratam nocturna in lumina cedrum,
Arguto tenues percurrens pectine telas.
Hinc exaudiri gemitus iræque leonum,
Vincla recusantum, et sera sub nocte rudentum;
Sætigerique sues, atque in præsepibus ursi
Sævire, ac formæ magnorum ululare luporum;
Quos hominum ex facie dea sæva potentibus herbis
Induerat Circe in vultus ac terga ferarum.
Quæ ne monstra pii paterentur talia Troës,
Delati in portus, neu litora dira subirent:
Neptunus ventis implevit vela secundis,
Atque fugam dedit, et præter vada fervida vexit.
  Jamque rubescebat radiis mare, et æthere ab alto
Aurora in roseis fulgebat lutea bigis;
Quum venti posuere, omnisque repente resedit

Flatus et in lento luctantur marmore tonsæ.
Atque hic Æneas ingentem ex æquore lucum
Prospicit. Hunc inter fluvio Tiberinus amœno,
Verticibus rapidis, et multa flavus arena,
In mare prorumpit. Variæ circumque supraque
Assuetæ ripis volucres et fluminis alveo
Æthera mulcebant cantu, lucoque volabant.
Flectere iter sociis terræque advertere proras
Imperat, et lætus fluvio succedit opaco.
Nunc age, qui reges, Erato, quæ tempora rerum,
Quis Latio antiquo fuerit status, advena classem
Quum primum Ausoniis exercitus appulit oris,
Expediam, et primæ revocabo exordia pugnæ.
Tu vatem, tu diva, mone. Dicam horrida bella;
Dicam acies, actosque animis in funera reges,
Tyrrhenamque manum, totamque sub arma coactam
Hesperiam. Major rerum mihi nascitur ordo;
Majus opus moveo. Rex arva Latinus et urbes
Jam senior longa placidas in pace regebat.
Hunc Fauno et nympha genitum Laurente Marica
Accipimus: Fauno Picus pater: isque parentem
Te, Saturne, refert; tu sanguinis ultimus auctor.
Filius huic, fato divum, prolesque virilis
Nulla fuit, primaque oriens erepta juventa est.
Sola domum et tantas servabat filia sedes,
Jam matura viro, jam plenis nubilis annis.
Multi illam magno e Latio totaque petebant
Ausonia; petit ante alios pulcherrimus omnes
Turnus, avis atavisque potens; quem regia conjux
Adjungi generum miro properabat amore;
Sed variis portenta deum terroribus obstant.
Laurus erat tecti medio in penetralibus altis,
Sacra comam, multosque metu servata per annos:
Quam pater inventam, primas quum conderet arces,
Ipse ferebatur Phœbo sacrasse Latinus,
Laurentisque ab ea nomen posuisse colonis.
Hujus apes summum densæ, mirabile dictu,
Stridore ingenti liquidum trans æthera vectæ,
Obsedere apicem; et, pedibus per mutua nexis,
Examen subitum ramo frondente pependit.

Continuo vates, "Externum cernimus," inquit,
"Adventare virum, et partes petere agmen easdem
Partibus ex isdem, et summa dominarier arce."
Præterea, castis adolet dum altaria tædis,
Ut juxta genitorem adstat Lavinia virgo,
Visa, nefas! longis comprendere crinibus ignem,
Atque omnem ornatum flamma crepitante cremari,
Regalesque accensa comas, accensa coronam,
Insignem gemmis; tum fumida lumine fulvo
Involvi, ac totis Vulcanum spargere tectis.
Id vero horrendum ac visu mirabile ferri:
Namque fore illustrem fama fatisque canebant
Ipsam; sed populo magnum portendere bellum.
At rex sollicitus monstris oracula Fauni,
Fatidici genitoris, adit, lucosque sub alta
Consulit Albunea: nemorum quæ maxima sacro
Fonte sonat, sævamque exhalat opaca mephitim.
Hinc Italæ gentes, omnisque Œnotria tellus,
In dubiis responsa petunt. Huc dona sacerdos
Quum tulit, et cæsarum ovium sub nocte silenti
Pellibus incubuit stratis, somnosque petivit:
Multa modis simulacra videt volitantia miris,
Et varias audit voces, fruiturque deorum
Colloquio, atque imis Acheronta affatur Avernis.
Hic et tum pater ipse petens responsa Latinus
Centum lanigeras mactabat rite bidentes,
Atque harum effultus tergo stratisque jacebat
Velleribus: subita ex alto vox reddita luco est:
"Ne pete connubiis natam sociare Latinis,
O mea progenies, thalamis neu crede paratis;
Externi veniunt generi, qui sanguine nostrum
Nomen in astra ferant, quorumque ab stirpe nepotes
Omnia sub pedibus, qua Sol utrumque recurrens
Aspicit Oceanum, vertique regique videbunt."
Hæc responsa patris Fauni, monitusque silenti
Nocte datos, non ipse suo premit ore Latinus:
Sed circum late volitans jam Fama per urbes
Ausonias tulerat, quum Laomedontia pubes
Gramineo ripæ religavit ab aggere classem.
Æneas primique duces et pulcher Iulus

Corpora sub ramis deponunt arboris altæ;
Instituuntque dapes, et adorea liba per herbam
Subjiciunt epulis,—sic Jupiter ille monebat—
Et Cereale solum pomis agrestibus augent.
Consumtis hic forte aliis, ut vertere morsus
Exiguam in Cererem penuria adegit edendi,
Et violare manu malisque audacibus orbem
Fatalis crusti, patulis nec parcere quadris;
"Heus! etiam mensas consumimus?" inquit Iulus.
Nec plura alludens. Ea vox audita laborum
Prima tulit finem, primamque loquentis ab ore
Eripuit pater, ac stupefactus numine pressit.
Continuo, "Salve fatis mihi debita Tellus,
Vosque," ait, "o fidi Trojæ salvete Penates.
Hic domus, hæc patria est. Genitor mihi talia, namque
Nunc repeto, Anchises fatorum arcana reliquit:
Quum te, nate, fames ignota ad litora vectum
Accisis coget dapibus consumere mensas:
Tum sperare domos defessus, ibique memento
Prima locare manu molirique aggere tecta.
Hæc erat illa fames; hæc nos suprema manebat,
Exitiis positura modum.
Quare agite, et primo læti cum lumine solis,
Quæ loca, quive habeant homines, ubi mœnia gentis,
Vestigemus, et a portu diversa petamus.
Nunc pateras libate Jovi, precibusque vocate
Anchisen genitorem, et vina reponite mensis."
Sic deinde effatus frondenti tempora ramo
Implicat, et Geniumque loci, primamque deorum
Tellurem, Nymphasque, et adhuc ignota precatur
Flumina; tum Noctem, Noctisque orientia signa,
Idæumque Jovem, Phrygiamque ex ordine Matrem,
Invocat, et duplices Cœloque Ereboque parentes.
Hic Pater omnipotens ter cœlo clarus ab alto
Intonuit, radiisque ardentem lucis et auro
Ipse manu quatiens ostendit ab æthere nubem.
Diditur hic subito Trojana per agmina rumor,
Advenisse diem, quo debita mœnia condant.
Certatim instaurant epulas, atque omine magno
Crateras læti statuunt, et vina coronant.

Postera quum prima lustrabat lampade terras
Orta dies, urbem et fines et litora gentis
Diversi explorant; hæc fontis stagna Numici,
Hunc Thybrim fluvium, hic fortes habitare Latinos.
Tum satus Anchisa delectos ordine ab omni
Centum oratores augusta ad mœnia regis
Ire jubet, ramis valatos Palladis omnes,
Donaque ferre viro, pacemque exposcere Teucris.
Haud mora: festinant jussi, rapidisque feruntur
Passibus. Ipse humili designat mœnia fossa,
Moliturque locum; primasque in litore sedes,
Castrorum in morem, pinnis atque aggere cingit.
Jamque iter emensi, turres ac tecta Latinorum
Ardua cernebant juvenes, muroque subibant:
Ante urbem pueri et primævo flore juventus
Exercentur equis, domitantque in pulvere currus;
Aut acres tendunt arcus, aut lenta lacertis
Spicula contorquent, cursuque ictuque lacessunt:
Quum prævectus equo longævi regis ad aures
Nuncius ingentes ignota in veste reportat
Advenisse viros. Ille intra tecta vocari
Imperat, et solio medius consedit avito.
Tectum augustum, ingens, centum sublime columnis,
Urbe fuit summa, Laurentis regia Pici,
Horrendum silvis et religione parentum.
Hic sceptra accipere, et primos attollere fasces
Regibus omen erat; hoc illis curia templum,
Hæ sacris sedes epulis; hic ariete cæso
Perpetuis soliti patres considere mensis.
Quin etiam veterum effigies ex ordine avorum
Antiqua e cedro, Italusque, paterque Sabinus
Vitisator curvam servans sub imagine falcem,
Saturnusque senex, Janique bifrontis imago,
Vestibulo adstabant; aliique ab origine reges,
Martiaque ob patriam pugnando vulnera passi.
Multaque præterea sacris in postibus arma,
Captivi pendent currus, curvæque secures,
Et cristæ capitum, et portarum ingentia claustra,
Spiculaque, clipeique, ereptaque rostra carinis.
Ipse Quirinali lituo parvaque sedebat

Succinctus trabea, lævaque ancile gerebat
Picus, equum domitor: quem capta cupidine conjux
Aurea percussum virga, versumque venenis,
Fecit avem Circe, sparsitque coloribus alas.
Tali intus templo divum patriaque Latinus
Sede sedens Teucros ad sese in tecta vocavit;
Atque hæc ingressis placido prior edidit ore:
"Dicite, Dardanidæ, neque enim nescimus et urbem
Et genus, auditique advertitis æquore cursum,
Quid petitis? quæ causa rates, aut cujus egentes
Litus ad Ausonium tot per vada cærula vexit?
Sive errore viæ, seu tempestatibus acti,—
Qualia multa mari nautæ patiuntur in alto—
Fluminis intrastis ripas, portuque sedetis:
Ne fugite hospitium, neve ignorate Latinos
Saturni gentem, haud vinclo nec legibus æquam,
Sponte sua veterisque dei se more tenentem.
Atque equidem memini—fama est obscurior annis—
Auruncos ita ferre senes, his ortus ut agris
Dardanus Idæas Phrygiæ penetrarit ad urbes,
Threïciamque Samum, quæ nunc Samothracia fertur.
Hinc illum Corythi Tyrrhena ab sede profectum
Aurea nunc solio stellantis regia cœli
Accipit, et numerum divorum altaribus addit."
Dixerat. Et dicta Ilioneus sic voce secutus:
"Rex, genus egregium Fauni, nec fluctibus actos
Atra subegit hiems vestris succedere terris,
Nec sidus regione viæ litusve fefellit:
Consilio hanc omnes animisque volentibus urbem
Afferimur, pulsi regnis, quæ maxima quondam
Extremo veniens Sol aspiciebat Olympo.
Ab Jove principium generis; Jove Dardana pubes
Gaudet avo: Rex ipse, Jovis de gente suprema,
Troïus Æneas tua nos ad limina misit.
Quanta per Idæos sævis effusa Mycenis
Tempestas ierit campos; quibus actus uterque
Europæ atque Asiæ fatis concurrerit orbis:
Audiit, et si quem tellus extrema refuso
Submovet Oceano, et si quem extenta plagarum
Quatuor in medio dirimit plaga Solis iniqui.

Diluvio ex illo tot vasta per æquora vecti
Dis sedem exiguam patriis litusque rogamus
Innocuum, et cunctis undamque auramque patentem.
Non erimus regno indecores: nec vestra feretur
Fama levis, tantive abolescet gratia facti;
Nec Trojam Ausonios gremio excepisse pigebit.
Fata per Æneæ juro, dextramque potentem,
Sive fide, seu quis bello est expertus et armis;
Multi nos populi, multæ—ne temne, quod ultro
Præferimus manibus vittas ac verba precantia—
Et petiere sibi et voluere adjungere gentes.
Sed nos fata deum vestras exquirere terras
Imperiis egere suis. Hinc Dardanus ortus:
Huc repetit, jussisque ingentibus urget Apollo
Tyrrhenum ad Thybrim et fontis vada sacra Numici.
Dat tibi præterea fortunæ parva prioris
Munera, reliquias Troja ex ardente receptas.
Hoc pater Anchises auro libabat ad aras:
Hoc Priami gestamen erat, quum jura vocatis
More daret populis, sceptrumque sacerque tiaras,
Iliadumque labor vestes."
  Talibus Ilionei dictis defixa Latinus
Obtutu tenet ora, soloque immobilis hæret,
Intentos volvens oculos. Nec purpura regem
Picta movet, nec sceptra movent Priameïa tantum,
Quantum in connubio natæ thalamoque moratur;
Et veteris Fauni volvit sub pectore sortem.
Hunc illum fatis externa ab sede profectum
Portendi generum, paribusque in regna vocari
Auspiciis; huic progeniem virtute futuram
Egregiam, et totum quæ viribus occupet orbem.
Tandem lætus ait: "Di nostra incepta secundent,
Auguriumque suum! Dabitur, Trojane, quod optas:
Munera nec sperno. Non vobis, rege Latino,
Divitis uber agri Trojæve opulentia deerit.
Ipse modo Æneas, nostri si tanta cupido est,
Si jungi hospitio properat sociusque vocari,
Adveniat; vultus neve exhorrescat amicos.
Pars mihi pacis erit dextram tetigisse tyranni.
Vos contra regi mea nunc mandata referte.

Est mihi nata, viro gentis quam jungere nostræ,
Non patrio ex adyto sortes, non plurima cœlo
Monstra sinunt: generos externis affore ab oris,
Hoc Latio restare canunt, qui sanguine nostrum
Nomen in astra ferant. Hunc illum poscere fata
Et reor, et, si quid veri mens augurat, opto."
Hæc effatus, equos numero pater eligit omni.
Stabant ter centum nitidi in præsepibus altis:
Omnibus extemplo Teucris jubet ordine duci
Instratos ostro alipedes pictisque tapetis:
Aurea pectoribus demissa monilia pendent;
Tecti auro, fulvum mandunt sub dentibus aurum;
Absenti Æneæ currum geminosque jugales
Semine ab ætherio spirantes naribus ignem,
Illorum de gente, patri quos dædala Circe
Supposita de matre nothos furata creavit.
Talibus Æneadæ donis dictisque Latini
Sublimes in equis redeunt, pacemque reportant.
Ecce autem Inachiis sese referebat ab Argis
Sæva Jovis conjux, aurasque invecta tenebat;
Et lætum Æneam classemque ex æthere longo
Dardaniam Siculo prospexit ab usque Pachyno.
Moliri jam tecta videt, jam fidere terræ;
Deseruisse rates. Stetit acri fixa dolore.
Tum quassans caput, hæc effundit pectore dicta:
"Heu stirpem invisam, et fatis contraria nostris
Fata Phrygum! num Sigeïs occumbere campis,
Num capti potuere capi? num incensa cremavit
Troja viros? medias acies mediosque per ignes
Invenere viam. At, credo, mea numina tandem
Fessa jacent, odiis aut exsaturata quievi—
Quin etiam patria excussos infesta per undas
Ausa sequi, et profugis toto me opponere ponto:
Absumtæ in Teucros vires cœlique marisque.
Quid Syrtes, aut Scylla mihi, quid vasta Charybdis
Profuit? optato conduntur Thybridis alveo,
Securi pelagi atque mei. Mars perdere gentem
Immanem Lapithum valuit; concessit in iras
Ipse deum antiquam genitor Calydona Dianæ;
Quod scelus aut Lapithas tantum, aut Calydona merentem?

Ast ego, magna Jovis conjux, nil linquere inausum
Quæ potui infelix, quæ memet in omnia verti,
Vincor ab Ænea. Quod si mea numina non sunt
Magna satis: dubitem haud equidem implorare quod us-
Flectere si nequeo superos, Acheronta movebo. [quam est.
Non dabitur regnis, esto, prohibere Latinis,
Atque immota manet fatis Lavinia conjux:
At trahere, atque moras tantis licet addere rebus;
At licet amborum populos exscindere regum.
Hac gener atque socer coëant mercede suorum.
Sanguine Trojano et Rutulo dotabere, virgo:
Et Bellona manet te pronuba. Nec face tantum
Cisseïs prægnans ignes enixa jugales:
Quin idem Veneri partus suus, et Paris alter,
Funestæque iterum recidiva in Pergama tædæ."
  Hæc ubi dicta dedit, terras horrenda petivit.
Luctificam Allecto Dirarum ab sede sororum
Infernisque ciet tenebris: cui tristia bella,
Iræque, insidiæque, et crimina noxia cordi.
Odit et ipse pater Pluton, odere sorores
Tartareæ monstrum: tot sese vertit in ora,
Tam sævæ facies, tot pullulat atra colubris.
Quam Juno his acuit verbis, ac talia fatur:
"Hunc mihi da proprium, virgo sata Nocte, laborem,
Hanc operam, ne noster honos infractave cedat
Fama loco; neu connubiis ambire Latinum
Æneadæ possint, Italosve obsidere fines.
Tu potes unanimos armare in prœlia fratres,
Atque odiis versare domos; tu verbera tectis
Funereasque inferre faces; tibi nomina mille,
Mille nocendi artes. Fecundum concute pectus,
Disjice compositam pacem, sere crimina belli;
Arma velit poscatque simul, rapiatque juventus."
  Exin Gorgoneis Allecto infecta venenis
Principio Latium et Laurentis tecta tyranni
Celsa petit, tacitumque obsedit limen Amatæ,
Quam super adventu Teucrum Turnique hymenæis
Femineæ ardentem curæque iræque coquebant.
Huic dea cæruleis unum de crinibus anguem
Conjicit, inque sinum præcordia ad intima subdit,

Quo furibunda domum monstro permisceat omnem.
Ille inter vestes et levia pectora lapsus
Volvitur attactu nullo, fallitque furentem,
Vipeream inspirans animam; fit tortile collo
Aurum ingens coluber, fit longæ tænia vittæ,
Innectitque comas, et membris lubricus errat.
Ac dum prima lues udo sublapsa veneno
Pertentat sensus, atque ossibus implicat ignem,
Necdum animus toto percepit pectore flammam:
Mollius, et solito matrum de more, locuta est,
Multa super nata lacrimans Phrygiisque hymenæis:
"Exsulibusne datur ducenda Lavinia Teucris,
O genitor? nec te miseret natæque tuique?
Nec matris miseret, quam primo aquilone relinquet
Perfidus, alta petens abducta virgine prædo?
At non sic Phrygius penetrat Lacedæmona pastor,
Ledæamque Helenam Trojanas vexit ad urbes.
Quid tua sancta fides? quid cura antiqua tuorum,
Et consanguineo toties data dextera Turno?
Si gener externa petitur de gente Latinis,
Idque sedet, Faunique premunt te jussa parentis:
Omnem equidem sceptris terram quæ libera nostris
Dissidet, externam reor, et sic dicere divos.
Et Turno, si prima domus repetatur origo,
Inachus Acrisiusque patres, mediæque Mycenæ."
His ubi nequidquam dictis experta, Latinum
Contra stare videt, penitusque in viscera lapsum
Serpentis furiale malum, totamque pererrat:
Tum vero infelix, ingentibus excita monstris,
Immensam sine more furit lymphata per urbem:
Ceu quondam torto volitans sub verbere turbo,
Quem pueri magno in gyro vacua atria circum
Intenti ludo exercent; ille actus habena
Curvatis fertur spatiis; stupet inscia supra
Impubesque manus, mirata volubile buxum;
Dant animos plagæ: Non cursu segnior illo
Per medias urbes agitur populosque feroces.
Quin etiam in silvas, simulato numine Bacchi,
Majus adorta nefas, majoremque orsa furorem
Evolat, et natam frondosis montibus abdit;

Quo thalamum eripiat Teucris, tædasque moretur:
Evœ Bacche, fremens, solum te virgine dignum,
Vociferans; etenim molles tibi sumere thyrsos,
Te lustrare choro, sacrum tibi pascere crinem.
Fama volat; Furiisque accensas pectore matres
Idem omnes simul ardor agit, nova quærere tecta.
Deseruere domos; ventis dant colla comasque.
Ast aliæ tremulis ululatibus æthera complent,
Pampineasque gerunt incinctæ pellibus hastas.
Ipsa inter medias flagrantem fervida pinum
Sustinet, ac natæ Turnique canit hymenæos,
Sanguineam torquens aciem; torvumque repente
Clamat: "Io matres, audite, ubi quæque, Latinæ:
Si qua piis animis manet infelicis Amatæ
Gratia, si juris materni cura remordet;
Solvite crinales vittas, capite orgia mecum."
  Talem inter silvas, inter deserta ferarum,
Reginam Allecto stimulis agit undique Bacchi.
Postquam visa satis primos acuisse furores,
Consiliumque omnemque domum vertisse Latini:
Protenus hinc fuscis tristis dea tollitur alis
Audacis Rutuli ad muros: quam dicitur urbem
Acrisioneis Danaë fundasse colonis,
Præcipiti delata noto. Locus Ardea quondam
Dictus avis; et nunc magnum manet Ardea nomen;
Sed fortuna fuit. Tectis hic Turnus in altis
Jam mediam nigra carpebat nocte quietem.
Allecto torvam faciem et furialia membra
Exuit; in vultus sese transformat aniles,
Et frontem obscenam rugis arat; induit albos
Cum vitta crines; tum ramum innectit olivæ;
Fit Calybe Junonis anus templique sacerdos;
Et juveni ante oculos his se cum vocibus offert:
  "Turne, tot incassum fusos patiere labores,
Et tua Dardaniis transcribi sceptra colonis?
Rex tibi conjugium et quæsitas sanguine dotes
Abnegat, externusque in regnum quæritur heres.
I nunc, ingratis offer te, irrise, periclis;
Tyrrhenas, i, sterne acies; tege pace Latinos.
Hæc adeo tibi me, placida quum nocte jaceres,

Ipsa palam fari omnipotens Saturnia jussit.
Quare age, et armari pubem portisque moveri
Lætus in arma para, et Phrygios, qui flumine pulchro
Consedere, duces pictasque exure carinas.
Cœlestum vis magna jubet. Rex ipse Latinus,
Ni dare conjugium et dicto parere fatetur,
Sentiat et tandem Turnum experiatur in armis."
Hic juvenis, vatem irridens, sic orsa vicissim
Ore refert: "Classes invectas Thybridis alveo,
Non, ut rere, meas effugit nuncius aures.
Ne tantos mihi finge metus: nec regia Juno
Immemor est nostri.
Sed te victa situ verique effeta senectus,
O mater, curis nequidquam exercet, et arma
Regum inter falsa vatem formidine ludit.
Cura tibi, divum effigies et templa tueri;
Bella viri pacemque gerent, [queis bella gerenda.]"
Talibus Allecto dictis exarsit in iras.
At juveni oranti subitus tremor occupat artus;
Deriguere oculi: tot Erinys sibilat hydris,
Tantaque se facies aperit. Tum flammea torquens
Lumina cunctantem et quærentem dicere plura
Repulit, et geminos erexit crinibus angues,
Verberaque insonuit, rabidoque hæc addidit ore:
"En ego victa situ, quam veri effeta senectus
Arma inter regum falsa formidine ludit;
Respice ad hæc: adsum dirarum ab sede sororum;
Bella manu letumque gero."
Sic effata facem juveni conjecit, et atro
Lumine fumantes fixit sub pectore tædas.
Olli somnum ingens rumpit pavor, ossaque et artus
Perfundit toto proruptus corpore sudor.
Arma amens fremit; arma toro tectisque requirit.
Sævit amor ferri, et scelerata insania belli,
Ira super: magno veluti quum flamma sonore
Virgea suggeritur costis undantis aheni,
Exsultantque æstu latices; furit intus aquaï
Fumidus atque alte spumis exuberat amnis;
Nec jam se capit unda; volat vapor ater ad auras.
Ergo iter ad regem polluta pace Latinum

Indicit primis juvenum, et jubet arma parari,
Tutari Italiam, detrudere finibus hostem;
Se satis ambobus Teucrisque venire Latinisque.
Hæc ubi dicta dedit, divosque in vota vocavit:
Certatim sese Rutuli exhortantur in arma.
Hunc decus egregium formæ movet atque juventæ;
Hunc atavi reges, hunc claris dextera factis.
Dum Turnus Rutulos animis audacibus implet,
Allecto in Teucros Stygiis se concitat alis.
Arte nova speculata locum, quo litore pulcher
Insidiis cursuque feras agitabat Iulus,
Hic subitam canibus rabiem Cocytia virgo
Objicit, et noto nares contingit odore,
Ut cervum ardentes agerent: quæ prima laborum
Causa fuit, belloque animos accendit agrestes.
Cervus erat forma præstanti et cornibus ingens,
Tyrrhidæ pueri quem matris ab ubere raptum
Nutribant, Tyrrheusque pater, cui regia parent
Armenta, et late custodia credita campi.
Assuetum imperiis soror omni Silvia cura
Mollibus intexens ornabat cornua certis,
Pectebatque ferum, puroque in fonte lavabat.
Ille manum patiens, mensæque assuetus herili,
Errabat silvis; rursusque ad limina nota
Ipse domum sera quamvis se nocte ferebat.
Hunc procul errantem rabidæ venantis Iuli
Commovere canes, fluvio quum forte secundo
Deflueret, ripaque æstus viridante levaret.
Ipse etiam, eximiæ laudis succensus amore,
Ascanius curvo direxit spicula cornu:
Nec dextræ erranti deus afuit: actaque multo
Perque uterum sonitu perque ilia venit arundo.
Saucius at quadrupes nota intra tecta refugit,
Successitque gemens stabulis, questuque cruentus
Atque imploranti similis tectum omne replebat.
Silvia prima soror, palmis percussa lacertos,
Auxilium vocat et duros conclamat agrestes.
Olli, pestis enim tacitis latet aspera silvis,
Improvisi adsunt: hic torre armatus obusto,
Stipitis hic gravidi nodis: quod cuique repertum

Rimanti, telum ira facit. Vocat agmina Tyrrheus,
Quadrifidam quercum cuneis et forte coactis
Scindebat, rapta spirans immane securi.
At sæva e speculis tempus dea nacta nocendi
Ardua tecta petit stabuli, et de culmine summo
Pastorale canit signum, cornuque recurvo
Tartaream intendit vocem: qua protenus omne
Contremuit nemus, et silvæ intonuere profundæ,
Audiit et Triviæ longe lacus; audiit amnis
Sulfurea Nar albus aqua fontesque Velini;
Et Trepidæ matres pressere ad pectora natos.
Tum vero ad vocem celeris, qua buccina signum
Dira dedit, raptis concurrunt undique telis
Indomiti agricolæ; nec non et Troïa pubes
Ascanio auxilium castris effundit apertis.
Direxere acies. Non jam certamine agresti,
Stipitibus duris agitur sudibusve præustis;
Sed ferro ancipiti decernunt, atraque late
Horrescit strictis seges ensibus, æraque fulgent
Sole lacessita, et lucem sub nubila jactant:
Fluctus uti primo cœpit quum albescere vento,
Paulatim sese tollit mare, et altius undas
Erigit, inde imo consurgit ad æthera fundo.
Hic juvenis primam ante aciem stridente sagitta,
Natorum Tyrrhei fuerat qui maximus, Almo
Sternitur; hæsit enim sub gutture vulnus, et udæ
Vocis iter tenuemque inclusit sanguine vitam.
Corpora multa virum circa, seniorque Galæsus,
Dum paci medium se offert; justissimus unus
Qui fuit, Ausoniisque olim ditissimus arvis:
Quinque greges illi balantum, quina redibant
Armenta, et terram centum vertebat aratris.
Atque ea per campos æquo dum Marte geruntur,
Promissi dea facta potens, ubi sanguine bellum
Imbuit et primæ comissit funera pugnæ,
Deserit Hesperiam, et cœli convexa per auras
Junonem victrix affatur voce superba:
"En, perfecta tibi bello discordia tristi;
Dic, in amicitiam coëant, et fœdera jungant.
Quandoquidem Ausonio respersi sanguine Teucros,

Hoc etiam his addam, tua si mihi certa voluntas:
Finitimas in bella feram rumoribus urbes,
Accendamque animos insani Martis amore,
Undique ut auxilio veniant; spargam arma per agros."
Tum contra Juno: "Terrorum et fraudis abunde est.
Stant belli causæ; pugnatur cominus armis:
Quæ fors prima dedit, sanguis novus imbuit arma.
Talia connubia et tales celebrent hymenæos
Egregium Veneris genus et rex ipse Latinus.
Te super ætherias errare licentius auras
Haud Pater ille velit, summi regnator Olympi.
Cede locis. Ego, si qua super fortuna laborum est,
Ipse regam." Tales dederat Saturnia voces.
Illa autem attollit stridentes anguibus alas,
Cocytique petit sedem, supera ardua linquens.
Est locus Italiæ medio sub montibus altis,
Nobilis et fama multis memoratus in oris,
Amsancti valles; densis hunc frondibus atrum
Urget utrimque latus nemoris, medioque fragosus
Dat sonitum saxis et torto vertice torrens.
Hic specus horrendum, sævi spiracula Ditis,
Monstratur, ruptoque ingens Acheronte vorago
Pestiferas aperit fauces: queis condita Erinys,
Invisum numen, terras cœlumque levabat.
Nec minus interea extremam Saturnia bello
Imponit regina manum. Ruit omnis in urbem
Pastorum ex acie numerus, cæsosque reportant
Almonem puerum fœdatique ora Galæsi;
Implorantque deos, obtestanturque Latinum.
Turnus adest, medioque in crimine cædis et ignis
Terrorem ingeminat: Teucros in regna vocari;
Stirpem admisceri Phrygiam; se limine pelli.
Tum, quorum attonitæ Baccho nemora avia matres
Insultant thiasis, neque enim leve nomen Amatæ,
Undique collecti coëunt, Martemque fatigant.
Ilicet infandum cuncti contra omina bellum,
Contra fata deum, perverso numine poscunt:
Certatim regis circumstant tecta Latini.
Ille, velut pelagi rupes immota, resistit;
[Ut pelagi rupes, magno veniente fragore,]

Quæ sese, multis circum latrantibus undis,
Mole tenet; scopuli nequidquam et spumea circum
Saxa fremunt, laterique illisa refunditur alga.
Verum ubi nulla datur cæcum exsuperare potestas
Consilium, et sævæ nutu Junonis eunt res;
Multa deos aurasque pater testatus inanes,
"Frangimur heu fatis," inquit, "ferimurque procella!
Ipsi has sacrilego pendetis sanguine pœnas,
O miseri. Te, Turne, nefas, te triste manebit
Supplicium; votisque deos venerabere seris.
Nam mihi parta quies, omnisque in limine portus;
Funere felici spolior." Nec plura locutus
Sepsit se tectis, rerumque reliquit habenas.
Mos erat Hesperio in Latio, quem protinus urbes
Albanæ coluere sacrum, nunc maxima rerum
Roma colit, quum prima movent in prœlia Martem,
Sive Getis inferre manu lacrimabile bellum,
Hyrcanisve Arabisve parant, seu tendere ad Indos,
Auroramque sequi, Parthosque reposcere signa.
Sunt geminæ Belli portæ—sic nomine dicunt—
Religione sacræ et sævi formidine Martis:
Centum ærei claudunt vectes, æternaque ferri
Robora; nec custos absistit limine Janus.
Has, ubi certa sedet patribus sententia pugnæ,
Ipse Quirinali trabea cinctuque Gabino
Insignis reserat stridentia limina Consul:
Ipse vocat pugnas; sequitur tum cetera pubes,
Æreaque assensu conspirant cornua rauco.
Hoc et tum Æneadis indicere bella Latinus
More jubebatur, tristesque recludere portas.
Abstinuit tactu pater, aversusque refugit
Fœda ministeria, et cæcis se condidit umbris.
Tum regina deum cœlo delapsa morantes
Impulit ipsa manu portas, et cardine verso
Belli ferratos rupit Saturnia postes.
Ardet inexcita Ausonia atque immobilis ante;
Pars pedes ire parat campis; pars arduus altis
Pulverulentus equis furit: omnes arma requirunt.
Pars leves clipeos et spicula lucida tergunt
Arvina pingui, subiguntque in cote secures;

Signaque ferre juvat, sonitusque audire tubarum.
Quinque adeo magnæ positis incudibus urbes
Tela novant, Atina potens, Tiburque superbum,
Ardea, Crustumerique, et turrigeræ Antemnæ.
Tegmina tuta cavant capitum, flectuntque salignas
Umbonum crates; alii thoracas ahenos,
Aut leves ocreas lento ducunt argento:
Vomeris huc et falcis honos, huc omnis aratri
Cessit amor: recoquunt patrios fornacibus enses.
Classica jamque sonant; it bello tessera signum.
Hic galeam tectis trepidus rapit; ille frementes
Ad juga cogit equos; clipeumque auroque trilicem
Loricam induitur fidoque accingitur ense.
  Pandite nunc Helicona, deæ, cantusque movete,
Qui bello exciti reges, quæ quemque secutæ
Complerint campos acies; quibus Itala jam tum
Floruerit terra alma viris, quibus arserit armis.
Et meministis enim, divæ, et memorare potestis;
Ad nos vix tenuis famæ perlabitur aura.
  Primus init bellum Tyrrhenis asper ab oris
Contemtor divum Mezentius, agminaque armat.
Filius huic juxta Lausus, quo pulchrior alter
Non fuit, excepto Laurentis corpore Turni.
Lausus, equum domitor debellatorque ferarum,
Ducit Agyllina nequidquam ex urbe secutos
Mille viros; dignus, patriis qui lætior esset
Imperiis, et cui pater haud Mezentius esset.
  Post hos insignem palma per gramina currum
Victoresque ostentat equos satus Hercule pulchro
Pulcher Aventinus; clipeoque insigne paternum
Centum angues cinctamque gerit serpentibus Hydram;
Collis Aventini silva quem Rhea sacerdos
Furtivum partu sub luminis edidit oras,
Mixta deo mulier, postquam Laurentia victor,
Geryone exstincto, Tirynthius attigit arva,
Tyrrhenoque boves in flumine lavit Iberas.
Pila manu sævosque gerunt in bella dolones;
Et tereti pugnant mucrone veruque Sabello.
Ipse pedes, tegumen torquens immane leonis,
Terribili impexum sæta, cum dentibus albis,

Indutus capiti, sic regia tecta subibat
Horridus, Herculeoque humeros innexus amictu.
Tum gemini fratres Tiburtia mœnia linquunt,
Fratris Tiburti dictam cognomine gentem,
Catillusque acerque Coras, Argiva juventus;
Et primam ante aciem densa inter tela feruntur,
Ceu duo nubigenæ quum vertice montis ab alto
Descendunt Centauri, Homolen Othrymque nivalem
Linquentes cursu rapido; dat euntibus ingens
Silva locum, et magno cedunt virgulta fragore.
Nec Prænestinæ fundator defuit urbis,
Vulcano genitum pecora inter agrestia regem,
Inventumque focis omnis quem credidit ætas,
Cæculus. Hunc legio late comitatur agrestis;
Quique altum Præneste viri, quique arva Gabinæ
Junonis, gelidumque Anienem, et roscida rivis
Hernica saxa colunt; quos, dives Anagnia, pascis,
Quos, Amasene pater. Non illis omnibus arma
Nec clipei currusve sonant: pars maxima glandes
Liventis plumbi spargit; pars spicula gestat
Bina manu, fulvosque lupi de pelle galeros
Tegmen habent capiti: vestigia nuda sinistri
Instituere pedis; crudus tegit altera pero.
At Messapus, equum domitor, Neptunia proles,
Quem neque fas igni cuiquam nec sternere ferro,
Jam pridem resides populos, desuetaque bello
Agmina, in arma vocat subito, ferrumque retractat.
Hi Fescenninas acies Æquosque Faliscos,
Hi Soractis habent arces Flaviniaque arva,
Et Cimini cum monte lacum lucosque Capenos.
Ibant æquati numero, regemque canebant;
Ceu quondam nivei liquida inter nubila cycni
Quum sese e pastu referunt, et longa canoros
Dant per colla modos; sonat amnis et Asia longe
Pulsa palus.
Nec quisquam æratas acies ex agmine tanto
Misceri putet: aëriam sed gurgite ab alto
Urgeri volucrum raucarum ad litora nubem.
Ecce, Sabinorum prisco de sanguine, magnum
Agmen agens Clausus, magnique ipse agminis instar,

Claudia nunc a quo diffunditur et tribus et gens
Per Latium, postquam in partem data Roma Sabinis.
Una ingens Amiterna cohors, priscique Quirites,
Ereti manus omnis, oliviferæque Mutuscæ;
Qui Nomentum urbem, qui Rosea rura Velini,
Qui Tetricæ horrentis rupes, montemque Severum,
Casperiamque colunt, Forulosque, et flumen Himellæ;
Qui Thybrim Fabarimque bibunt, quos frigida misit
Nursia, et Hortinæ classes, populique Latini,
Quosque secans infaustum interluit Allia nomen.
Quam multi Libyco volvuntur marmore fluctus,
Sævus ubi Orion hibernis conditur undis;
Vel quum sole novo densæ torrentur aristæ,
Aut Hermi campo, aut Lyciæ flaventibus arvis.
Scuta sonant, pulsuque pedum conterrita tellus.
Hinc Agamemnonius, Trojani nominis hostis,
Curru jungit Halæsus equos, Turnoque feroces
Mille rapit populos; vertunt felicia Baccho
Massica qui rastris, et quos de collibus altis
Aurunci misere patres, Sidicinaque juxta
Æquora; quique Cales linquunt, amnisque vadosi
Accola Vulturni, pariterque Saticulas asper,
Oscorumque manus. Teretes sunt aclydes illis
Tela: sed hæc lento mos est aptare flagello.
Lævas cætra tegit; falcati cominus enses.
  Nec tu carminibus nostris indictus abibis,
Œbale, quem generasse Telon Sebethide nympha
Fertur, Teleboum Capreas quum regna teneret
Jam senior; patriis sed non et filius arvis
Contentus, late jam tum ditione premebat
Sarrastes populos, et quæ rigat æquora Sarnus,
Quique Rufras Batulumque tenent atque arva Celennæ,
Et quos maliferæ despectant mœnia Abellæ:
Teutonico ritu soliti torquere cateias;
Tegmina queis capitum raptus de subere cortex,
Æratæque micant peltæ, micat æreus ensis.
  Et te montosæ misere in prœlia Nersæ,
Ufens, insignem fama et felicibus armis:
Horrida præcipue cui gens, assuetaque multo
Venatu nemorum, duris Æquicula glebis.

Armati terram exercent, semperque recentes
Convectare juvat prædas, et vivere rapto.
  Quin et Marrubia venit de gente sacerdos,
Fronde super galeam et felici comtus oliva,
Archippi regis missu, fortissimus Umbro:
Viperio generi et graviter spirantibus hydris
Spargere qui somnos cantuque manuque solebat,
Mulcebatque iras, et morsus arte levabat.
Sed non Dardaniæ medicari cuspidis ictum
Evaluit; neque eum juvere in vulnera cantus
Somniferi, et Marsis quæsitæ montibus herbæ.
Te nemus Anguitiæ, vitrea te Fucinus unda,
Te liquidi flevere lacus.
  Ibat et Hippolyti proles pulcherrima bello
Virbius, insignem quem mater Aricia misit,
Eductum Egeriæ lucis, humentia circum
Litora, pinguis ubi et placabilis ara Dianæ.
Namque ferunt fama Hippolytum, postquam arte novercæ
Occiderit, patriasque explerit sanguine pœnas
Turbatis distractus equis, ad sidera rursus
Ætheria et superas cœli venisse sub auras,
Pæoniis revocatum herbis et amore Dianæ.
Tum Pater omnipotens, aliquem indignatus ab umbris
Mortalem infernis ad lumina surgere vitæ,
Ipse repertorem medicinæ talis et artis
Fulmine Phœbigenam Stygias detrusit in undas.
At Trivia Hippolytum secretis alma recondit
Sedibus, et nymphæ Egeriæ nemorique relegat:
Solus ubi in silvis Italis ignobilis ævum
Exigeret, versoque ubi nomine Virbius esset.
Unde etiam templo Triviæ lucisque sacratis
Cornipedes arcentur equi; quod litore currum
Et juvenem monstris pavidi effudere marinis.
Filius ardentes haud secius æquore campi
Exercebat equos, curruque in bella ruebat.
  Ipse inter primos præstanti corpore Turnus
Vertitur arma tenens, et toto vertice supra est:
Cui triplici crinita juba galea alta Chimæram
Sustinet, Ætnæos efflantem faucibus ignes;
Tam magis illa fremens, et tristibus effera flammis,

Quam magis effuso crudescunt sanguine pugnæ.
At levem clipeum sublatis cornibus Io
Auro insignibat, jam sætis obsita, jam bos,
Argumentum ingens, et custos virginis Argus,
Cælataque amnem fundens pater Inachus urna.
Insequitur nimbus peditum, clipeataque totis
Agmina densentur campis, Argivaque pubes,
Auruncæque manus, Rutuli, veteresque Sicani,
Et Sacranæ acies, et picti scuta Labici:
Qui saltus, Tiberine, tuos, sacrumque Numici
Litus arant, Rutulosque exercent vomere colles,
Circæumque jugum; queis Jupiter Anxurus arvis
Præsidet, et viridi gaudens Feronia luco;
Qua Saturæ jacet atra palus, gelidusque per imas
Quærit iter valles atque in mare conditur Ufens.
Hos super advenit Volsca de gente Camilla,
Agmen agens equitum et florentes ære catervas,
Bellatrix: non illa colo calathisve Minervæ
Femineas assueta manus, sed prœlia virgo
Dura pati, cursuque pedum prævertere ventos.
Illa vel intactæ segetis per summa volaret
Gramina, nec teneras cursu læsisset aristas;
Vel mare per medium, fluctu suspensa tumenti,
Ferret iter, celeres nec tingeret æquore plantas.
Illam omnis tectis agrisque effusa juventus
Turbaque miratur matrum, et prospectat euntem,
Attonitis inhians animis: ut regius ostro
Velet honos leves humeros, ut fibula crinem
Auro internectat; Lyciam ut gerat ipsa pharetram,
Et pastoralem præfixa cuspide myrtum.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER OCTAVUS.

Ut belli signum Laurenti Turnus ab arce
Extulit, et rauco strepuerunt cornua cantu;
Utque acres concussit equos, utque impulit arma;
Extemplo turbati animi, simul omne tumultu
Conjurat trepido Latium, sævitque juventus
Effera. Ductores primi Messapus et Ufens,
Contemtorque deum Mezentius, undique cogunt
Auxilia, et latos vastant cultoribus agros.
Mittitur et magni Venulus Diomedis ad urbem,
Qui petat auxilium, et, Latio consistere Teucros,
Advectum Ænean classi, victosque penates
Inferre, et fatis regem se dicere posci,
Edoceat, multasque viro se adjungere gentes
Dardanio, et late Latio increbrescere nomen.
Quid struat his cœptis, quem, si fortuna sequatur,
Eventum pugnæ cupiat, manifestius ipsi,
Quam Turno regi, aut regi apparere Latino.
  Talia per Latium: quæ Laomedontius heros
Cuncta videns magno curarum fluctuat æstu;
Atque animum nunc huc celerem, nunc dividit illuc,
In partesque rapit varias, perque omnia versat.
Sicut aquæ tremulum labris ubi lumen ahenis
Sole repercussum, aut radiantis imagine Lunæ,
Omnia pervolitat late loca, jamque sub auras
Erigitur, summique ferit laquearia tecti.
Nox erat, et terras animalia fessa per omnes
Alituum pecudumque genus sopor altus habebat:

Quum pater in ripa gelidique sub ætheris axe
Æneas, tristi turbatus pectora bello,
Procubuit, seramque dedit per membra quietem.
Huic deus ipse loci fluvio Tiberinus amœno
Populeas inter senior se attollere frondes
Visus; eum tenuis glauco velabat amictu
Carbasus, et crines umbrosa tegebat arundo;
Tum sic affari, et curas his demere dictis:
"O sate gente deum, Trojanam ex hostibus urbem
Qui revehis nobis, æternaque Pergama servas,
Exspectate solo Laurenti arvisque Latinis,
Hic tibi certa domus, certi, ne absiste, penates;
Neu belli terrere minis. Tumor omnis et iræ
Concessere deum.
Jamque tibi, ne vana putes hæc fingere somnum,
Litoreis ingens inventa sub ilicibus sus,
Triginta capitum fetus enixa, jacebit;
Alba, solo recubans, albi circum ubera nati.
Hic locus urbis erit, requies ea certa laborum:
Ex quo ter denis urbem redeuntibus annis
Ascanius clari condet cognominis Albam.
Haud incerta cano. Nunc qua ratione quod instat
Expedias victor, paucis, adverte, docebo.
Arcades his oris, genus a Pallante profectum,
Qui regem Evandrum comites, qui signa secuti,
Delegere locum, et posuere in montibus urbem,
Pallantis proavi de nomine Pallanteum:
Hi bellum assidue ducunt cum gente Latina;
Hos castris adhibe socios, et fœdera junge.
Ipse ego te ripis et recto flumine ducam,
Adversum remis superes subvectus ut amnem.
Surge age, nate dea; primisque cadentibus astris
Junoni fer rite preces, iramque minasque
Supplicibus supera votis. Mihi victor honorem
Persolves. Ego sum, pleno quem flumine cernis
Stringentem ripas, et pinguia culta secantem,
Cæruleus Thybris, cœlo gratissimus amnis.
Hic mihi magna domus, celsis caput urbibus, exit."
Dixit, deinde lacu Fluvius se condidit alto,
Ima petens. Nox Ænean somnusque reliquit:

Surgit, et ætherii spectans orientia Solis
Lumina, rite cavis undam de flumine palmis
Sustulit, ac tales effundit ad æthera voces:
"Nymphæ, Laurentes Nymphæ, genus amnibus unde est,
Tuque, o Thybri tuo genitor cum flumine sancto,
Accipite Ænean, et tandem arcete periclis.
Quo te cumque lacus, miserantem incommoda nostra,
Fonte tenet, quocumque solo pulcherrimus exis;
Semper honore meo, semper celebrabere donis,
Corniger Hesperidum fluvius regnator aquarum:
Adsis o tantum, et propius tua numina firmes."
Sic memorat, geminasque legit de classe biremes,
Remigioque aptat; socios simul instruit armis.
Ecce autem subitum atque oculis mirabile monstrum,
Candida per silvam cum fetu concolor albo
Procubuit, viridique in litore conspicitur sus:
Quam pius Æneas tibi enim, tibi, maxima Juno,
Mactat, sacra ferens, et cum grege sistit ad aram.
Thybris ea fluvium, quam longa est, nocte tumentem
Leniit, et tacita refluens ita substitit unda,
Mitis ut in morem stagni placidæque paludis
Sterneret æquor aquis, remo ut luctamen abesset.
Ergo iter inceptum celerant; rumore secundo
Labitur uncta vadis abies: mirantur et undæ,
Miratur nemus insuetum fulgentia longe
Scuta virum fluvio, pictasque innare carinas.
Olli remigio noctemque diemque fatigant,
Et longos superant flexus, variisque teguntur
Arboribus, viridesque secant placido æquore silvas
Sol medium cœli conscenderat igneus orbem,
Quum muros arcemque procul ac rara domorum
Tecta vident, quæ nunc Romana potentia cœlo
Æquavit; tum res inopes Evandrus habebat.
Ocius advertunt proras, urbique propinquant.
Forte die solemnem illo rex Arcas honorem
Amphitryoniadæ magno divisque ferebat
Ante urbem in luco. Pallas huic filius una,
Una omnes juvenum primi, pauperque senatus,
Thura dabant; tepidusque cruor fumabat ad aras,
Ut celsas videre rates, atque inter opacum

Allabi nemus, et tacitis incumbere remis:
Terrentur visu subito, cunctique relictis
Consurgunt mensis. Audax quos rumpere Pallas
Sacra vetat, raptoque volat telo obvius ipse;
Et procul e tumulo: "Juvenes, quæ causa subegit
Ignotas tentare vias? quo tenditis?" inquit.
"Qui genus? unde domo? pacemne huc fertis, an arma?"
Tum pater Æneas puppi sic fatur ab alta,
Paciferæque manu ramum prætendit olivæ:
"Trojugenas ac tela vides inimica Latinis;
Quos illi bello profugos egere superbo.
Evandrum petimus. Ferte hæc et dicite, lectos
Dardaniæ venisse duces, socia arma rogantes."
Obstupuit tanto percussus nomine Pallas:
"Egredere o quicumque es," ait, "coramque parentem
Alloquere, ac nostris succede penatibus hospes."
Excepitque manu, dextramque amplexus inhæsit.
Progressi subeunt luco, fluviumque relinquunt.
Tum regem Æneas dictis affatur amicis:
"Optime Grajugenum, cui me fortuna precari,
Et vitta comtos voluit prætendere ramos;
Non equidem extimui, Danaum quod ductor, et Arcas,
Quodque ab stirpe fores geminis conjunctus Atridis;
Sed mea me virtus, et sancta oracula divum,
Cognatique patres, tua terris didita fama,
Conjunxere tibi, et fatis egere volentem.
Dardanus, Iliacæ primus pater urbis et auctor,
Electra, ut Graii perhibent, Atlantide cretus,
Advehitur Teucros; Electram maximus Atlas
Edidit, ætherios humero qui sustinet orbes.
Vobis Mercurius pater est, quem candida Maia
Cyllenæ gelido conceptum vertice fudit;
At Maiam, auditis si quidquam credimus, Atlas,
Idem Atlas generat, cœli qui sidera tollit.
Sic genus amborum scindit se sanguine ab uno.
His fretus, non legatos, neque prima per artem
Tentamenta tui pepigi: me, me ipse, meumque
Objeci caput, et supplex ad limina veni.
Gens eadem, quæ te, crudeli Daunia bello
Insequitur; nos si pellant, nihil afore credunt,

Quin omnem Hesperiam penitus sua sub juga mittant,
Et mare, quod supra, teneant, quodque alluit infra.
Accipe, daque fidem. Sunt nobis fortia bello
Pectora, sunt animi, et rebus spectata juventus."
Dixerat Æneas. Ille os, oculosque loquentes
Jamdudum, et totum lustrabat lumine corpus.
Tum sic pauca refert: "Ut te, fortissime Teucrum,
Accipio agnoscoque libens! ut verba parentis,
Et vocem Anchisæ magni vultumque recordor!
Nam memini Hesionæ visentem regna sororis
Laomedontiaden Priamum, Salamina petentem,
Protenus Arcadiæ gelidos invisere fines.
Tum mihi prima genas vestibat flore juventa:
Mirabarque duces Teucros, mirabar et ipsum
Laomedontiaden; sed cunctis altior ibat
Anchises. Mihi mens juvenali ardebat amore
Compellare virum, et dextræ conjungere dextram:
Accessi, et cupidus Pheneï sub mœnia duxi.
Ille mihi insignem pharetram Lyciasque sagittas
Discedens chlamydemque auro dedit intertextam,
Frenaque bina, meus quæ nunc habet, aurea, Pallas.
Ergo et, quam petitis, juncta est mihi fœdere dextra:
Et lux quum primum terris se crastina reddet,
Auxilio lætos dimittam, opibusque juvabo.
Interea sacra hæc, quando huc venistis amici,
Annua, quæ differre nefas, celebrate faventes
Nobiscum, et jam nunc sociorum assuescite mensis."
Hæc ubi dicta, dapes jubet et sublata reponi
Pocula, gramineoque viros locat ipse sedili;
Præcipuumque toro et villosi pelle leonis
Accipit Ænean, solioque invitat acerno.
Tum lecti juvenes certatim aræque sacerdos
Viscera tosta ferunt taurorum, onerantque canistris
Dona laboratæ Cereris, Bacchumque ministrant.
Vescitur Æneas, simul et Trojana juventus,
Perpetui tergo bovis, et lustralibus extis.
Postquam exemta fames, et amor compressus edendi,
Rex Evandrus ait: "Non hæc solemnia nobis,
Has ex more dapes, hanc tanti numinis aram
Vana superstitio veterumque ignara deorum

Imposuit: sævis, hospes Trojane, periclis
Servati facimus, meritosque novamus honores.
Jam primum saxis suspensam hanc aspice rupem:
Disjectæ procul ut moles, desertaque montis
Stat domus, et scopuli ingentem traxere ruinam.
Hic spelunca fuit, vasto submota recessu,
Semihominis Caci facies quam dira tenebat,
Solis inaccessam radiis; semperque recenti
Cæde tepebat humus; foribusque affixa superbis
Ora virum tristi pendebant pallida tabo.
Huic monstro Vulcanus erat pater: illius atros
Ore vomens ignes, magna se mole ferebat.
Attulit et nobis aliquando optantibus ætas
Auxilium adventumque dei. Nam maximus ultor,
Tergemini nece Geryonæ spoliisque superbus,
Alcides aderat, taurosque hac victor agebat
Ingentes; vallemque boves amnemque tenebant.
At furiis Caci mens effera, ne quid inausum
Aut intractatum scelerisve dolive fuisset,
Quatuor a stabulis præstanti corpore tauros
Avertit, totidem forma superante juvencas.
Atque hos, ne qua forent pedibus vestigia rectis,
Cauda in speluncam tractos, versisque viarum
Indiciis raptos, saxo occultabat opaco.
Quærenti nulla ad speluncam signa ferebant.
Interea, quum jam stabulis saturata moveret
Amphitryoniades armenta, abitumque pararet,
Discessu mugire boves, atque omne querelis
Impleri nemus, et colles clamore relinqui.
Reddidit una boum vocem, vastoque sub antro
Mugiit, et Caci spem custodita fefellit.
Hic vero Alcidæ furiis exarserat atro
Felle dolor: rapit arma manu nodisque gravatum
Robur; et ætherii cursu petit ardua montis.
Tum primum nostri Cacum videre timentem
Turbatumque oculis. Fugit ilicet ocior euro,
Speluncamque petit; pedibus timor addidit alas.
Ut sese inclusit, ruptisque immane catenis
Dejecit saxum, ferro quod et arte paterna
Pendebat, fultosque emuniit objice postes:

Ecce furens animis aderat Tirynthius; omnemque
Accessum lustrans huc ora ferebat et illuc,
Dentibus infrendens. Ter totum fervidus ira
Lustrat Aventini montem; ter saxea tentat
Limina nequidquam; ter fessus valle resedit.
Stabat acuta silex, præcisis undique saxis
Speluncæ dorso insurgens, altissima visu;
Dirarum nidis domus opportuna volucrum.
Hanc, ut prona jugo lævum incumbebat ad amnem,
Dexter in adversum nitens concussit, et imis
Avulsam solvit radicibus; inde repente
Impulit: impulsu quo maximus insonat æther;
Dissultant ripæ, refluitque exterritus amnis.
At specus et Caci detecta apparuit ingens
Regia, et umbrosæ penitus patuere cavernæ:
Non secus ac si qua penitus vi terra dehiscens
Infernas reseret sedes, et regna recludat
Pallida, dis invisa; superque immane barathrum
Cernatur, trepidentque immisso lumine manes.
Ergo insperata deprensum in luce repente,
Inclusumque cavo saxo, atque insueta rudentem,
Desuper Alcides telis premit, omniaque arma
Advocat, et ramis vastisque molaribus instat.
Ille autem, neque enim fuga jam super ulla pericli,
Faucibus ingentem fumum, mirabile dictu,
Evomit, involvitque domum caligine cæca,
Prospectum eripiens oculis; glomeratque sub antro
Fumiferam noctem commixtis igne tenebris.
Non tulit Alcides animis, seque ipse per ignem
Præcipiti injecit saltu, qua plurimus undam
Fumus agit, nebulaque ingens specus æstuat atra.
Hic Cacum in tenebris incendia vana vomentem
Corripit in nodum complexus, et angit inhærens
Elisos oculos, et siccum sanguine guttur.
Panditur extemplo foribus domus atra revulsis,
Abstractæque boves abjuratæque rapinæ
Cœlo ostenduntur, pedibusque informe cadaver
Protrahitur. Nequeunt expleri corda tuendo
Terribiles oculos, vultum, villosaque sætis
Pectora semiferi, atque exstinctos faucibus ignes.

Ex illo celebratus honos, lætique minores
Servavere diem, primusque Potitius auctor,
Et domus Herculei custos Pinaria sacri.
[Hanc aram luco statuit, quæ Maxima semper
Dicetur nobis, et erit quæ maxima semper.]
Quare agite, o juvenes, tantarum in munere laudum
Cingite fronde comas, et pocula porgite dextris,
Communemque vocate deum, et date vina volentes."
Dixerat: Herculea bicolor quum populus umbra
Velavitque comas, foliisque innexa pependit,
Et sacer implevit dextram scyphus. Ocius omnes
In mensam læti libant, divosque precantur.
Devexo interea propior fit Vesper Olympo.
Jamque sacerdotes primusque Potitius ibant
Pellibus in morem cincti, flammasque ferebant.
[Instaurant epulas, et mensæ grata secundæ
Dona ferunt, cumulantque oneratis lancibus aras.]
Tum Salii ad cantus incensa altaria circum
Populeis adsunt evincti tempora ramis;
Hic juvenum chorus, ille senum, qui carmine laudes
Herculeas et facta ferunt: ut prima novercæ
Monstra manu geminosque premens eliserit anguis;
Ut bello egregias idem disjecerit urbis,
Trojamque Œchaliamque; ut duros mille labores
Rege sub Eurystheo, fatis Junonis iniquæ,
Pertulerit. "Tu nubigenas, invicte, bimembres
Hylæumque Pholumque manu tu Cresia mactas
Prodigia, et vastum Nemia sub rupe leonem.
Te Stygii tremuere lacus, te janitor Orci
Ossa super recubans antro semesa cruento;
Nec te ullæ facies, non terruit ipse Typhœus
Arduus arma tenens; non te rationis egentem
Lernæus turba capitum circumstetit anguis.
Salve, vera Jovis proles, decus addite divis;
Et nos et tua dexter adi pede sacra secundo."
Talia carminibus celebrant: super omnia Caci
Speluncam adjiciunt, spirantemque ignibus ipsum
Consonat omne nemus strepitu, collesque resultant.
Exin se cuncti divinis rebus ad urbem
Perfectis referunt. Ibat rex obsitus ævo,

Et comitem Ænean juxta natumque tenebat
Ingrediens, varioque viam sermone levabat.
Miratur, facilesque oculos fert omnia circum
Æneas, capiturque locis; et singula lætus
Exquiritque auditque virum monumenta priorum.
Tum rex Evandrus, Romanæ conditor arcis:
"Hæc nemora indigenæ Fauni Nymphæque tenebant,
Gensque virum truncis et duro robore nata:
Queis neque mos neque cultus erat; nec jungere tauros,
Aut componere opes norant, aut parcere parto:
Sed rami atque asper victu venatus alebat.
Primus ab ætherio venit Saturnus Olympo,
Arma Jovis fugiens et regnis exsul ademtis.
Is genus indocile ac dispersum montibus altis
Composuit, legesque dedit, Latiumque vocari
Maluit, his quoniam latuisset tutus in oris.
Aurea quæ perhibent, illo sub rege fuerunt
Sæcula: sic placida populos in pace regebat;
Deterior donec paulatim ac decolor ætas
Et belli rabies et amor successit habendi.
Tum manus Ausonia et gentes venere Sicanæ;
Sæpius et nomen posuit Saturnia tellus.
Tum reges, asperque immani corpore Thybris,
A quo post Itali fluvium cognomine Thybrim
Diximus; amisit verum vetus Albula nomen.
Me pulsum patria, pelagique extrema sequentem,
Fortuna omnipotens et ineluctabile fatum
His posuere locis; matrisque egere tremenda
Carmentis nymphæ monita, et deus auctor Apollo.
Vix ea dicta; dehinc progressus monstrat et aram,
Et Carmentalem Romano nomine portam
Quam memorant, nymphæ priscum Carmentis honorem
Vatis fatidicæ: cecinit quæ prima futuros
Æneadas magnos et nobile Pallanteum.
Hinc lucum ingentem, quem Romulus acer Asylum
Retulit, et gelida monstrat sub rupe Lupercal,
Parrhasio dictum Panos de more Lycæi.
Nec non et sacri monstrat nemus Argileti,
Testaturque locum, et letum docet hospitis Argi.
Hinc ad Tarpeiam sedem et Capitolia ducit,

Aurea nunc, olim silvestribus horrida dumis.
Jam tum religio pavidos terrebat agrestes
Dira loci; jam tum silvam saxumque tremebant.
Hoc nemus, hunc, inquit, frondoso vertice collem—
Quis deus, incertum est—habitat deus; Arcades ipsum
Credunt se vidisse Jovem, quum sæpe nigrantem
Ægida concuteret dextra nimbosque cieret.
Hæc duo præterea disjectis oppida muris,
Reliquias veterumque vides monumenta virorum.
Hanc Janus pater, hanc Saturnus condidit arcem:
Janiculum huic, illi fuerat Saturnia nomen."
Talibus inter se dictis ad tecta subibant
Pauperis Evandri, passimque armenta videbant
Romanoque foro et lautis mugire Carinis.
Ut ventum ad sedes, "Hæc," inquit, "limina victor
Alcides subiit; hæc illum regia cepit.
Aude, hospes, contemnere opes, et te quoque dignum
Finge deo: rebusque veni non asper egenis."
Dixit, et angusti subter fastigia tecti
Ingentem Ænean duxit, stratisque locavit
Effultum foliis et pelle Libystidis ursæ.
Nox ruit, et fuscis tellurem amplectitur alis.
At Venus haud animo nequidquam exterrita mater,
Laurentumque minis et duro mota tumultu,
Vulcanum alloquitur, thalamoque hæc conjugis aureo
Incipi, et dictis divinum aspirat amorem:
"Dum bello Argolici vastabant Pergama reges
Debita casurasque inimicis ignibus arces,
Non ullum auxilium miseris, non arma rogavi
Artis opisque tuæ; nec te, carissime conjux,
Incassumve tuos volui exercere labores:
Quamvis et Priami deberem plurima natis,
Et durum Æneæ flevissem sæpe laborem.
Nunc Jovis imperiis Rutulorum constitit oris:
Ergo eadem supplex venio, et sanctum mihi numen
Arma rogo, genetrix nato. Te filia Nerei,
Te potuit lacrimis Tithonia flectere conjux.
Aspice, qui coëant populi, quæ mœnia clausis
Ferrum acuant portis in me excidiumque meorum."
Dixerat; et niveis hinc atque hinc diva lacertis

Cunctantem amplexu molli fovet. Ille repente
Accepit solitam flammam; notusque medullas
Intravit calor, et labefacta per ossa cucurrit:
Non secus atque olim, tonitru quum rupta corusco
Ignea rima micans percurrit lumine nimbos.
Sensit læta dolis et formæ conscia conjux.
Tum pater æterno fatur devinctus amore:
"Quid causas petis ex alto? fiducia cessit
Quo tibi, diva, mei? Similis si cura fuisset,
Tum quoque fas nobis Teucros armare fuisset;
Nec Pater omnipotens Trojam, nec fata vetabant
Stare, decemque alios Priamum superesse per annos.
Et nunc, si bellare paras, atque hæc tibi mens est,
Quiquid in arte mea possum promittere curæ,
Quod fieri ferro liquidove potest electro,
Quantum ignes animæque valent; absiste precando
Viribus indubitare tuis." Ea verba locutus
Optatos dedit amplexus, placidumque petivit
Conjugis infusus gremio per membra soporem.
  Inde ubi prima quies medio jam noctis abactæ
Curriculo expulerat somnum; quum femina primum,
Cui tolerare colo vitam tenuique Minerva
Impositum, cinerem et sopitos suscitat ignes
Noctem addens operi; famulasque ad lumina longo
Exercet penso, castum ut servare cubile
Conjugis, et possit parvos educere natos:
Haud secus ignipotens nec tempore segnior illo
Mollibus e stratis opera ad fabrilia surgit.
Insula Sicanium juxta latus Æoliamque
Erigitur Liparen, fumantibus ardua saxis:
Quam subter specus et Cyclopum exesa caminis
Antra Ætnæa tonant, validique incudibus ictus
Auditi referunt genitum, striduntque cavernis
Stricturæ Chalybum, et fornacibus ignis anhelat;
Vulcani domus, et Vulcania nomine tellus.
Hoc tunc ignipotens cœlo descendit ab alto.
Ferrum exercebant vasto Cyclopes in antro,
Brontesque, Steropesque, et nudus membra Pyracmon.
His informatum manibus jam parte polita
Fulmen erat; toto genitor quæ plurima cœlo

Dejicit in terras; pars imperfecta manebat.
Tres imbris torti radios, tres nubis aquosæ
Addiderant, rutili tres ignis et alitis austri.
Fulgores nunc horrificos, sonitumque, metumque
Miscebant operi, flammisque sequacibus iras.
Parte alia Marti currumque rotasque volucres
Instabant, quibus ille viros, quibus excitat urbes;
Ægidaque horriferam, turbatæ Palladis arma,
Certatim squamis serpentum auroque polibant,
Connexosque angues, ipsamque in pectore divæ
Gorgona, desecto vertentem lumina collo.
"Tollite cuncta," inquit, "cœptosque auferte labores,
Ætnæi Cyclopes, et huc advertite mentem:
Arma acri facienda viro. Nunc viribus usus,
Nunc manibus rapidis, omni nunc arte magistra.
Præcipitate moras." Nec plura effatus; et illi
Ocius incubuere omnes, pariterque laborem
Sortiti: fluit æs rivis, aurique metallum;
Vulnificusque chalybs vasta fornace liquescit.
Ingentem clipeum informant, unum omnia contra
Tela Latinorum; septenosque orbibus orbes
Impediunt. Alii ventosis follibus auras
Accipiunt redduntque; alii stridentia tingunt
Æra lacu: gemit impositis incudibus antrum.
Illi inter sese multa vi brachia tollunt
In numerum, versantque tenaci forcipe massam.
  Hæc pater Æoliis properat dum Lemnius oris,
Evandrum ex humili tecto lux suscitat alma,
Et matutini volucrum sub culmine cantus.
Consurgit senior, tunicaque inducitur artus,
Et Tyrrhena pedum circumdat vincula plantis:
Tum lateri atque humeris Tegeæum subligat ensem,
Demissa ab læva pantheræ terga retorquens.
Nec non et gemini custodes limine ab alto
Præcedunt gressumque canes comitantur herilem.
Hospitis Æneæ sedem et secreta petebat
Sermonum memor et promissi muneris heros:
Nec minus Æneas se matutinus agebat.
Filius huic pallas, illi comes ibat Achates.
Congressi jungunt dextras, mediisque residunt

Ædibus, et licito tandem sermone fruuntur.
Rex prior hæc:
"Maxime Teucrorum ductor, quo sospite nunquam
Res equidem Trojæ victas aut regna fatebor,
Nobis ad belli auxilium pro nomine tanto
Exiguæ vires. Hinc Tusco claudimur amni,
Hinc Rutulus premit, et murum circumsonat armis.
Sed tibi ego ingentes populos opulentaque regnis
Jungere castra paro: quam fors inopina salutem
Ostentat. Fatis huc te poscentibus affers.
Haud procul hinc saxo incolitur fundata vetusto
Urbis Agyllinæ sedes: ubi Lydia quondam
Gens, bello præclara, jugis insedit Etruscis.
Hanc multos florentem annos rex deinde superbo
Imperio et sævis tenuit Mezentius armis.
Quid memorem infandas cædes! quid facta tyranni
Effera! Di capiti ipsius generique reservent!
Mortua quin etiam jungebat corpora vivis,
Componens manibusque manus atque oribus ora,
Tormenti genus! et sanie taboque fluentes
Complexu in misero longa sic morte necabat.
At fessi tandem cives infanda furentem
Armati circumsistunt ipsumque domumque;
Obtruncant socios, ignem ad fastigia jactant.
Ille inter cædes Rutulorum elapsus in agros
Confugere, et Turni defendier hospitis armis.
Ergo omnis furiis surrexit Etruria justis;
Regem ad supplicium præsenti Marte reposcunt.
His ego te, Ænea, ductorem millibus addam.
Toto namque fremunt condensæ litore puppes,
Signaque ferre jubent; retinet longævus haruspex
Fata canens: O Mæoniæ delecta juventus,
Flos veterum virtusque virum, quos justus in hostem
Fert dolor, et merita accendit Mezentius ira,
Nulli fas Italo tantam subjungere gentem:
Externos optate duces. Tum Etrusca resedit
Hoc acies campo, monitis exterrita divum.
Ipse oratores ad me regnique coronam
Cum sceptro misit, mandatque insignia Tarchon,
Succedam castris, Tyrrhenaque regna capessam.

Sed mihi tarda gelu sæclisque effeta senectus
Invidit imperium, seræque ad fortia vires.
Natum exhortarer, ni mixtus matre Sabella
Hinc partem patriæ traheret. Tu, cujus et annis
Et generi fata indulgent, quem numina poscunt,
Ingredere, o Teucrum atque Italum fortissime ductor.
Hunc tibi præterea, spes et solatia nostri,
Pallanta adjungam; sub te tolerare magistro
Militiam et grave Martis opus, tua cernere facta
Assuescat, primis et te miretur ab annis.
Arcadas huic equites bis centum, robora pubis
Lecta, dabo; totidemque suo tibi nomine Pallas."
Vix ea fatus erat; defixique ora tenebant
Æneas Anchisiades et fidus Achates,
Multaque dura suo tristi cum corde putabant:
Ni signum cœlo Cytherea dedisset aperto.
Namque improviso vibratus ab æthere fulgor
Cum sonitu venit, et ruere omnia visa repente,
Tyrrhenusque tubæ mugire per æthera clangor.
Suspiciunt: iterum atque iterum fragor increpat ingens.
Arma inter nubem cœli in regione serena
Per sudum rutilare vident, et pulsa tonare.
Obstupuere animis alii; sed Troïus heros
Agnovit sonitum et divæ promissa parentis.
Tum memorat: "Ne vero, hospes, ne quære profecto,
Quem casum portenta ferant; ego poscor Olympo.
Hoc signum cecinit missuram diva creatrix,
Si bellum ingrueret; Vulcaniaque arma per auras
Laturam auxilio.
Heu quantæ miseris cædes Laurentibus instant!
Quas pœnas mihi, Turne, dabis! quam multa sub undas
Scuta virum galeasque et fortia corpora volves,
Thybri pater! Poscant acies, et fœdera rumpant."
Hæc ubi dicta dedit, solio se tollit ab alto;
Et primum Herculeis sopitas ignibus aras
Excitat, hesternumque Larem parvosque penates
Lætus adit; mactant lectas de more bidentes
Evandrus pariter, pariter Trojana juventus.
Post hinc ad naves graditur, sociosque revisit:
Quorum de numero, qui sese in bella sequantur,

Præstantes virtute legit; pars cetera prona
Fertur aqua, segnisque secundo defluit amni,
Nuncia ventura Ascanio rerumque patrisque.
Dantur equi Teucris Tyrrhena petentibus arva:
Ducunt exsortem Æneæ, quem fulva leonis
Pellis obit totum, præfulgens unguibus aureis.
  Fama volat parvam subito vulgata per urbem,
Ocius ire equites Tyrrheni ad limina regis.
Vota metu duplicant matres, propiusque periclo
It timor, et major Martis jam apparet imago.
Tum pater Evandrus, dextram complexus euntis,
Hæret, inexpletum lacrimans, ac talia fatur:
"O mihi præteritos referat si Jupiter annos!
Qualis eram, quum primam aciem Præneste sub ipsa
Stravi scutorumque incendi victor acervos,
Et regem hac Herilum dextra sub Tartara misi:
Nascenti cui tres animas Feronia mater,
Horrendum dictu, dederat, terna arma movenda;
Ter leto sternendus erat; cui tunc tamen omnes
Abstulit hæc animas dextra, et totidem exuit armis.
Non ego nunc dulci amplexu divellerer usquam
Nate, tuo; neque finitimus Mezentius usquam
Huic capiti insultans, tot ferro sæva dedisset
Funera, tam multis viduasset civibus urbem.
At vos, o superi, et divum tu maxime rector
Jupiter, Arcadii, quæso, miserescite regis,
Et patrias audite preces: Si numina vestra
Incolumem Palanta mihi, si fata reservant,
Si visurus eum vivo, et venturus in unum,
Vitam oro; patiar quemvis durare laborem:
Sin aliquem infandum casum, Fortuna, minaris,
Nunc, o nunc liceat crudelem abrumpere vitam,
Dum curæ ambiguæ, dum spes incerta futuri,
Dum te, care puer, mea sera et sola voluptas,
Complexu teneo; gravior ne nuncius aures
Vulneret." Hæc genitor digressu dicta supremo
Fundebat: famuli collapsum in tecta ferebant.
  Jamque adeo exierat portis equitatus apertis;
Æneas inter primos et fidus Achates;
Inde alii Trojæ proceres; ipse agmine Pallas

In medio, chlamyde et pictis conspectus in armis:
Qualis ubi oceani perfusus Lucifer unda,
Quem Venus ante alios astrorum diligit ignes,
Extulit os sacrum cœlo, tenebrasque resolvit.
Stant pavidæ in muris matres, oculisque sequuntur
Pulveream nubem et fulgentes ære catervas.
Olli per dumos, qua proxima meta viarum,
Armati tendunt. It clamor, et agmine facto
Quadrupedante putrem sonitu quatit ungula campum.
Est ingens gelidum lucus prope Cæritis amnem,
Religione patrum late sacer; undique colles
Inclusere cavi et nigra nemus abiete cingunt.
Silvano fama est veteres sacrasse Pelasgos,
Arvorum pecorisque deo, lucumque diemque,
Qui primi fines aliquando habuere Latinos.
Haud procul hinc Tarcho et Tyrrheni tuta tenebant
Castra locis, celsoque omnis de colle videri
Jam poterat legio, et latis tendebat in arvis.
Huc pater Æneas et bello lecta juventus
Succedunt, fessique et equos et corpora curant.
At Venus ætherios inter dea candida nimbos
Dona ferens aderat; natumque in valle reducta
Ut procul egelido secretum flumine vidit,
Talibus affata est dictis, seque obtulit ultro:
"En perfecta mei promissa conjugis arte
Munera; ne mox aut Laurentes, nate, superbos,
Aut acrem dubites in prœlia poscere Turnum."
Dixit, et amplexus nati Cytherea petivit;
Arma sub adversa posuit radiantia quercu.
Ille deæ donis et tanto lætus honore
Expleri nequit, atque oculos per singula volvit,
Miraturque, interque manus et brachia versat
Terribilem cristis galeam flammasque vomentem,
Fatiferumque ensem, loricam ex ære rigentem,
Sanguineam, ingentem; qualis quum cærula nubes
Solis inardescit radiis longeque refulget;
Tum leves ocreas electro auroque recocto,
Hastamque, et clipei non enarrabile textum.
Illic res Italas Romanorumque triumphos,
Haud vatum ignarus venturique inscius ævi,

Fecerat ignipotens; illic genus omne futuræ
Stirpis ab Ascanio, pugnataque in ordine bella.
Fecerat et viridi fetam Mavortis in antro
Procubuisse lupam: geminos huic ubera circum
Ludere pendentes pueros; et lambere matrem
Impavidos; illam tereti cervice reflexam
Mulcere alternos, et corpora fingere lingua.
Nec procul hinc Romam, et raptas sine more Sabinas
Consessu caveæ, magnis Circensibus actis,
Addiderat, subitoque novum consurgere bellum
Romulidis, Tatioque seni, Curibusque severis.
Post idem, inter se posito certamine, reges
Armati Jovis ante aram paterasque tenentes
Stabant, et cæsa jungebant fœdera porca.
Haud procul inde citæ Metum in diversa quadrigæ
Distulerant, at tu dictis, Albane, maneres!
Raptabatque viri mendacis viscera Tullus
Per silvam, et sparsi rorabant sanguine vepres.
Nec non Tarquinium ejectum Porsena jubebat
Accipere, ingentique urbem obsidione premebat:
Æneadæ in ferrum pro libertate ruebant.
Illum indignanti similem, similemque minanti
Aspiceres; pontem auderet quod vellere Cocles,
Et fluvium vinclis innaret Clœlia ruptis.
In summo custos Tarpeiæ Manlius arcis
Stabat pro templo, et Capitolia celsa tenebat,
[Romuleoque recens horrebat regia culmo.]
Atque hic auratis volitans argenteus anser
Porticibus, Gallos in limine adesse, canebat;
Galli per dumos aderant, arcemque tenebant,
Defensi tenebris et dono noctis opacæ:
Aurea cæsaries ollis, atque aurea vestis;
Virgatis lucent sagulis; tum lactea colla
Auro innectuntur; duo quisque Alpina coruscant
Gæsa manu, scutis protecti corpora longis.
Hic exsultantes Salios, nudosque Lupercos,
Lanigerosque apices, et lapsa ancilia cœlo
Extuderat; castæ ducebant sacra per urbem
Pilentis matres in mollibus. Hinc procul addit
Tartareas etiam sedes, alta ostia Ditis,

Et scelerum pœnas, et te, Catilina, minaci
Pendentem scopulo, Furiarumque ora trementem,
Secretosque pios; his dantem jura Catonem.
Hæc inter tumidi late maris ibat imago
Aurea, sed fluctu spumabant cærula cano;
Et circum argento clari delphines in orbem
Æquora verrebant caudis, æstumque secabant.
In medio classes æratas, Actia bella,
Cernere erat; totumque instructo Marte videres
Fervere Leucaten, auroque effulgere fluctus.
Hinc Augustus agens Italos in prœlia Cæsar
Cum patribus, populoque, penatibus et magnis dis,
Stans celsa in puppi: geminas cui tempora flammas
Læta vomunt, patriumque aperitur vertice sidus.
Parte alia ventis et dis Agrippa secundis
Arduus agmen agens: cui, belli insigne superbum,
Tempora navali fulgent rostrata corona.
Hinc ope barbarica variisque Antonius armis
Victor ab Auroræ populis et litore rubro
Ægyptum viresque Orientis et ultima secum
Bactra vehit; sequiturque, nefas! Ægyptia conjux.
Una omnes ruere, ac totum spumare, reductis
Convulsum remis rostrisque tridentibus, æquor.
Alta petunt: pelago credas innare revulsas
Cycladas, aut montes concurrere montibus altos:
Tanta mole viri turritis puppibus instant,
Stuppea flamma manu telisque volatile ferrum
Spargitur; arva nova Neptunia cæde rubescunt.
Regina in mediis patrio vocat agmina sistro;
Necdum etiam geminos a tergo respicit angues.
Omnigenumque deum monstra et latrator Anubis
Contra Neptunum et Venerem contraque Minervam
Tela tenent. Sævit medio in certamine Mavors
Cælatus ferro, tristesque ex æthere Diræ;
Et scissa gaudens vadit Discordia palla:
Quam cum sanguineo sequitur Bellona flagello.
Actius hæc cernens arcum intendebat Apollo
Desuper: omnis eo terrore Ægyptus et Indi,
Omnis Arabs, omnes vertebant terga Sabæi.
Ipsa videbatur ventis regina vocatis

Vela dare, et laxos jam jamque immittere funes.
Illam inter cædes pallentem morte futura
Fecerat ignipotens undis et Iapyge ferri;
Contra autem magno mærentem corpore Nilum,
Pandentemque sinus, et tota veste vocantem
Cæruleum in gremium latebrosaque flumina victos.
At Cæsar, triplici invectus Romana triumpho
Mœnia, dis Italis votum immortale sacrabat,
Maxima tercentum totam delubra per Urbem.
Lætitia ludisque viæ plausuque fremebant;
Omnibus in templis matrum chorus, omnibus aræ;
Ante aras terram cæsi stravere juvenci.
Ipse sedens niveo candentis limine Phœbi
Dona recognoscit populorum, aptatque superbis
Postibus; incedunt victæ longo ordine gentes,
Quam variæ linguis, habitu tam vestis et armis.
Hic Nomadum genus et discinctos Mulciber Afros,
Hic Lelegas Carasque sagittiferosque Gelonos
Finxerat: Euphrates ibat jam mollior undis,
Extremique hominum Morini, Rhenusque bicornis;
Indomitique Dahæ, et pontem indignatus Araxes.
Talia per clipeum Vulcani dona parentis
Miratur, rerumque ignarus imagine gaudet,
Attollens humero famamque et fata nepotum.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER NONUS.

Atque ea diversa penitus dum parte geruntur,
Irim de cœlo misit Saturnia Juno
Audacem ad Turnum. Luco tum forte parentis
Pilumni Turnus sacrata valle sedebat.
Ad quem sic roseo Thaumantias ore locuta est:
"Turne, quod optanti divum promittere nemo
Auderet, volvenda dies en attulit ultro.
Æneas, urbe et sociis et classe relicta,
Sceptra Palatini sedemque petivit Evandri
Nec satis: extremas Corythi penetravit ad urbes,
Lydorumque manum, collectos armat agrestes.
Quid dubitas? nunc tempus equos, nunc poscere currus.
Rumpe moras omnes, et turbata arripe castra."
Dixit, et in cœlum paribus se sustulit alis;
Ingentemque fuga secuit sub nubibus arcum.
Agnovit juvenis, duplicesque ad sidera palmas
Sustulit, et tali fugientem est voce secutus:
"Iri, decus cœli, quis te mihi nubibus actam
Detulit in terras? unde hæc tam clara repente
Tempestas? medium video discedere cœlum,
Palantesque polo stellas. Sequor omina tanta,
Quisquis in arma vocas." Et sic effatus ad undam
Processit summoque hausit de gurgite lymphas,
Multa deos orans, oneravitque æthera votis.
Jamque omnis campis exercitus ibat apertis,
Dives equum, dives pictaï vestis et auri.
Messapus primas acies, postrema coërcent

Tyrrhidæ juvenes, medio dux agmine Turnus
[Vertitur arma tenens, et toto vertice supra est:]
Ceu septem surgens sedatis amnibus altus
Per tacitum Ganges, aut pingui flumine Nilus
Quum refluit campis et jam se condidit alveo.
Hic subitam nigro glomerari pulvere nubem
Prospiciunt Teucri, ac tenebras insurgere campis.
Primus ab adversa conclamat mole Caïcus:
"Quis globus, o cives, caligine volvitur atra!
Ferte citi ferrum, date tela, scandite muros:
Hostis adest, eja." Ingenti clamore per omnes
Condunt se Teucri portas, et mœnia complent.
Namque ita discedens præceperat optimus armis
Æneas: Si qua interea fortuna fuisset,
Neu struere auderent aciem, neu credere campo;
Castra modo et tutos servarent aggere muros.
Ergo, etsi conferre manum pudor iraque monstrat,
Objiciunt portas tamen, et præcepta facessunt,
Armatique cavis expectant turribus hostem.
Turnus, ut ante volans tardum præcesserat agmen,
Viginti lectis equitum comitatus et urbi
Improvisus adest: maculis quem Thracius albis
Portat equus, cristaque tegit galea aurea rubra.
"Ecquis erit mecum, juvenes? qui primus in hostem?
En," ait. Et jaculum attorquens emittit in auras,
Principium pugnæ, et campo sese arduus infert.
Clamore excipiunt socii, fremituque sequuntur
Horrisono; Teucrum mirantur inertia corda:
Non æquo dare se campo, non obvia ferre
Arma viros, sed castra fovere. Huc turbidus atque huc
Lustrat equo muros, aditumque per avia quærit.
Ac veluti pleno lupus insidiatus ovili
Quum fremit ad caulas, ventos perpessus et imbres,
Nocte super media; tuti sub matribus agni
Balatum exercent: ille asper et improbus, ira
Sævit in absentes; collecta fatigat edendi
Ex longo rabies, et siccæ sanguine fauces.
Haud aliter Rutulo, muros et castra tuenti,
Ignescunt iræ; duris dolor ossibus ardet;
Qua tentet ratione aditus, et quæ via clausos

Excutiat Teucros vallo, atque effundat in æquor.
Classem, quæ lateri castrorum adjuncta latebat,
Aggeribus septam circum et fluvialibus undis,
Invadit; sociosque incendia poscit ovantes;
Atque manum pinu flagranti fervidus implet.
Tum vero incumbunt; urget præsentia Turni;
Atque omnis facibus pubes accingitur atris.
Diripuere focos; piceum fert fumida lumen
Tæda, et commixtam Vulcanus ad astra favillam.
  Quis deus, o Musæ, tam sæva incendia Teucris
Avertit? tantos ratibus quis depulit ignes?
Dicite. Prisca fides facto, sed fama perennis.
Tempore quo primum Phrygia formabat in Ida
Æneas classem, et pelagi petere alta parabat,
Ipsa deum fertur genetrix Berecyntia magnum
Vocibus his affata Jovem: "Da, nate, petenti,
Quod tua cara parens domito te poscit Olympo.
Pinea silva mihi multos dilecta per annos:
[Lucus in arce fuit summa, quo sacra ferebant,
Nigranti picea trabibusque obscurus acernis:]
Has ego Dardanio juveni, quum classis egeret,
Læta dedi: nunc sollicitam timor anxius urget.
Solve metus, atque hoc precibus sine posse parentem,
Ne cursu quassatæ ullo neu turbine venti
Vincantur: prosit nostris in montibus ortas."
Filius huic contra, torquet qui sidera mundi:
"O genetrix, quo fata vocas? aut quid petis istis?
Mortaline manu factæ immortale carinæ
Fas habeant? certusque incerta pericula lustret
Æneas? cui tanta deo permissa potestas?
Immo, ubi defunctæ finem portusque tenebunt
Ausonios olim, quæcumque evaserit undis
Dardaniumque ducem Laurentia vexerit arva,
Mortalem eripiam formam, magnique jubebo
Æquoris esse deas: qualis Nereïa Doto
Et Galatea secant spumantem pectore pontum."
Dixerat: idque ratum Stygii per flumina fratris,
Per pice torrentes atraque voragine ripas
Annuit, et totum nutu tremefecit Olympum.
  Ergo aderat promissa dies, et tempora Parcæ

Debita complerant; quum Turni injuria Matrem
Admonuit, ratibus sacris depellere tædas.
Hic primum nova lux oculis offulsit, et ingens
Visus ab Aurora cœlum transcurrere nimbus,
Idæique chori: tum vox horrenda per auras
Excidit, et Troum Rutulorumque agmina complet:
" Ne trepidate meas, Teucri, defendere naves;
Neve armate manus: maria ante exurere Turno
Quam sacras dabitur pinus. Vos ite solutæ,
Ite, deæ pelagi; genetrix jubet." Et sua quæque
Continuo puppes abrumpunt vincula ripis,
Delphinumque modo demersis æquora rostris
Ima petunt. Hinc virgineæ, mirabile monstrum,
[Quot prius æratæ steterant ad litora proræ,]
Reddunt se totidem facies, pontoque feruntur.
Obstupuere animis Rutuli; conterritus ipse
Turbatis Messapus equis; cunctatur et amnis
Rauca sonans, revocatque pedem Tiberinus ab alto.
At non audaci cessit fiducia Turno;
Ultro animos tollit dictis, atque increpat ultro:
" Trojanos hæc monstra petunt; his Jupiter ipse
Auxilium solitum eripuit; non tela, nec ignes
Exspectant Rutulos. Ergo maria invia Teucris,
Nec spes ulla fugæ; rerum pars altera ademta est.
Terra autem in nostris manibus: tot millia, gentes
Arma ferunt Italæ. Ni me fatalia terrent,
Si qua Phryges præ se jactant, responsa deorum.
Sat fatis Venerique datum, tetigere quod arva
Fertilis Ausoniæ Troës. Sunt et mea contra
Fata mihi, ferro sceleratam exscindere gentem,
Conjuge prærepta; nec solos tangit Atridas
Iste dolor, solisque licet capere arma Mycenis.
Sed periise semel satis est. Peccare fuisset
Ante satis, penitus modo non genus omne perosos
Femineum. Quibus hæc medii fiducia valli,
Fossarumque moræ, leti discrimina parva,
Dant animos. At non viderunt mœnia Trojæ
Neptuni fabricata manu considere in ignes?
Sed vos, o lecti, ferro qui scindere vallum
Apparat, et mecum invadit trepidantia castra?

Non armis mihi Vulcani, non mille carinis
Est opus in Teucros. Addant se protenus omnes
Etrusci socios. Tenebras et inertia furta
[Palladii, cæsis summæ custodibus arcis,]
Ne timeant; nec equi cæca condemur in alvo;
Luce palam certum est igni circumdare muros.
Haud sibi cum Danais rem faxo et pube Pelasga
Esse putent, decimum quos distulit Hector in annum.
Nunc adeo, melior quoniam pars acta diei,
Quod superest, læti bene gestis corpora rebus
Procurate, viri, et pugnam sperate parati."
Interea vigilum excubiis obsidere portas
Cura datur Messapo, et mœnia cingere flammis.
Bis septem, Rutulo muros qui milite servent,
Delecti; ast illos centeni quemque sequuntur
Purpurei cristis juvenes auroque corusci.
Discurrunt, variantque vices, fusique per herbam
Indulgent vino, et vertunt crateras ahenos.
Collucent ignes: noctem custodia ducit
Insomnem ludo.
Hæc super e vallo prospectant Troës, et armis
Alta tenent; nec non trepidi formidine portas
Explorant, pontesque et propugnacula jungunt;
Tela gerunt. Instant Mnestheus acerque Serestus:
Quos pater Æneas, si quando adversa vocarent,
Rectores juvenum et rerum dedit esse magistros.
Omnis per muros legio sortita periclum
Excubat, exercetque vices, quod cuique tuendum est.
Nisus erat portæ custos, acerrimus armis,
Hyrtacides; comitem Æneæ quem miserat Ida
Venatrix, jaculo celerem levibusque sagittis:
Et juxta comes Euryalus, quo pulchrior alter
Non fuit Æneadum, Trojana neque induit arma;
Ora puer prima signans intonsa juventa.
His amor unus erat, pariterque in bella ruebant;
Tum quoque communi portam statione tenebant.
Nisus ait: "Dine hunc ardorem mentibus addunt,
Euryale? an sua cuique deus fit dira cupido?
Aut pugnam, aut aliquid jamdudum invadere magnum
Mens agitat mihi; nec placida contenta quiete est.

Cernis, quæ Rutulos habeat fiducia rerum.
Lumina rara micant; somno vinoque sepulti
Procubuere; silent late loca. Percipe porro
Quid dubitem, et quæ nunc animo sententia surgat.
Ænean acciri omnes, populusque patresque,
Exposcunt, mittique viros, qui certa reportent.
Si tibi quæ posco promittunt—nam mihi facti
Fama sat est—tumulo videor reperire sub illo
Posse viam ad muros et mœnia Pallantea."
Obstupuit magno laudum percussus amore
Euryalus; simul his ardentem affatur amicum:
"Mene igitur socium summis adjungere rebus,
Nise, fugis? solum te in tanta pericula mittam?
Non ita me genitor bellis assuetus Opheltes
Argolicum terrorem inter Trojæque labores
Sublatum erudiit; nec tecum talia gessi,
Magnanimum Ænean et fata extrema secutus.
Est hic, est animus lucis contemtor, et istum
Qui vita bene credat emi, quo tendis, honorem."
Nisus ad hæc: "Equidem de te nil tale verebar:
Nec fas—non. Ita me referat tibi magnus ovantem
Jupiter, aut quicumque oculis hæc aspicit æquis.
Sed si quis—quæ multa vides discrimine tali—
Si quis in adversum rapiat casusve deusve,
Te superesse velim; tua vita dignior ætas.
Sit, qui me raptum pugna pretiove redemtum
Mandet humo; solita aut si qua id fortuna vetabit,
Absenti ferat inferias, decoretque sepulchro.
Neu matri miseræ tanti sim causa doloris:
Quæ te sola, puer, multis e matribus ausa
Persequitur, magni nec mœnia curat Acestæ."
Ille autem: "Causas nequidquam nectis inanes,
Nec mea jam mutata loco sententia cedit.
Acceleremus," ait. Vigiles simul excitat. Illi
Succedunt, servantque vices: statione relicta
Ipse comes Niso graditur, regemque requirunt.
  Cetera per terras omnes animalia somno
Laxabant curas et corda oblita laborum:
Ductores Teucrum primi, delecta juventus,
Consilium summis regni de rebus habebant,

Quid facerent, quisve Æneæ jam nuncius esset:
Stant longis adnixi hastis, et scuta tenentes,
Castrorum et campi medio. Tum Nisus et una
Euryalus confestim alacres admittier orant:
Rem magnam, pretiumque moræ fore. Primus Iulus
Accepit trepidos, ac Nisum dicere jussit.
Tum sic Hyrtacides: "Audite o mentibus æquis
Æneadæ, neve hæc nostris spectentur ab annis,
Quæ ferimus. Rutuli somno vinoque soluti
Conticuere; locum insidiis conspeximus ipsi,
Qui patet in bivio portæ, quæ proxima ponto;
Interrupti ignes, aterque ad sidera fumus
Erigitur; si fortuna permittitis uti,
Quæsitum Ænean ad mœnia Pallantea
Mox hic cum spoliis, ingenti cæde peracta,
Affore cernetis. Nec nos via fallit euntes:
Vidimus obscuris primam sub vallibus urbem
Venatu assiduo et totum cognovimus amnem.
Hic annis gravis atque animi maturus Aletes:
Di patrii, quorum semper sub numine Troja est,
Non tamen omnino Teucros delere paratis,
Quum tales animos juvenum et tam certa tulistis
Pectora." Sic memorans, humeros dextrasque tenebat
Amborum, et vultum lacrimis atque ora rigabat:
"Quæ vobis, quæ digna, viri, pro laudibus istis
Præmia posse rear solvi? pulcherrima primum
Di moresque dabunt vestri; tum cetera reddet
Actutum pius Æneas, atque integer ævi
Ascanius, meriti tanti non immemor unquam.
Immo ego vos, cui sola salus genitore reducto,
Excipit Ascanius, per magnos, Nise, Penates,
Assaracique Larem, et canæ penetralia Vestæ,
Obtestor:—quæcumque mihi fortuna fidesque est
In vestris pono gremiis—revocate parentem;
Reddite conspectum; nihil illo triste recepto.
Bina dabo argento perfecta atque aspera signis
Pocula, devicta genitor quæ cepit Arisba;
Et tripodas geminos, auri duo magna talenta;
Cratera antiquum, quem dat Sidonia Dido.
Si vero capere Italiam sceptrisque potiri

Contigerit victori, et prædæ ducere sortem:
Vidisti, quo Turnus equo, quibus ibat in armis
Aureus; ipsum illum, clipeum cristasque rubentes
Excipiam sorti, jam nunc tua præmia, Nise.
Præterea bis sex genitor lectissima matrum
Corpora, captivosque dabit, suaque omnibus arma;
Insuper his, campi quod rex habet ipse Latinus.
Te vero, mea quem spatiis propioribus ætas
Insequitur, venerande puer, jam pectore toto
Accipio, et comitem casus complector in omnes.
Nulla meis sine te quæretur gloria rebus;
Seu pacem seu bella geram; tibi maxima rerum
Verborumque fides." Contra quem talia fatur
Euryalus: "Me nulla dies tam fortibus ausis
Dissimilem arguerit; tantum—fortuna secunda
Aut adversa cadat. Sed te super omnia dona
Unum oro: genetrix Priami de gente vetusta
Est mihi, quam miseram tenuit non Ilia tellus
Mecum excedentem, non mœnia regis Acestæ.
Hanc ego nunc ignaram hujus quodcumque pericli est
Inque salutatam linquo; Nox et tua testis
Dextera, quod nequeam lacrimas perferre parentis.
At tu, oro, solare inopem, et succurre relictæ.
Hanc sine me spem ferre tui: audentior ibo
In casus omnes." Percussa mente dederunt
Dardanidæ lacrimas; ante omnes pulcher Iulus;
Atque animum patriæ strinxit pietatis imago.
Tum sic effatur:
"Spondeo digna tuis ingentibus omnia cœptis.
Namque erit ista mihi genetrix, nomenque Creüsæ
Solum defuerit, nec partum gratia talem
Parva manet. Casus factum quicumque sequuntur:
Per caput hoc juro, per quod pater ante solebat:
Quæ tibi polliceor reduci, rebusque secundis,
Hæc eadem matrique tuæ generique manebunt."
Sic ait illacrimans; humero simul exuit ensem
Auratum, mira quem fecerat arte Lycaon
Gnosius atque habilem vagina aptarat eburna:
Dat Niso Mnestheus pellem horrentesque leonis
Exuvias; galeam fidus permutat Aletes.

Protenus armati incedunt: quos omnis euntes
Primorum manus ad portas juvenumque senumque
Prosequitur votis. Nec non et pulcher Iulus,
Ante annos animumque gerens curamque virilem,
Multa patri portanda dabat mandata. Sed auræ
Omnia discerpunt, et nubibus irrita donant.
Egressi superant fossas, noctisque per umbram
Castra inimica petunt, multis tamen ante futuri
Exitio. Passim somno vinoque per herbam.
Corpora fusa vident, arrectos litore currus,
Inter lora rotasque viros, simul arma jacere,
Vina simul. Prior Hyrtacides sic ore locutus:
"Euryale, audendum dextra. Nunc ipsa vocat res.
Hac iter est. Tu, ne qua manus se attollere nobis
A tergo possit, custodi et consule longe.
Hæc ego vasta dabo, et lato te limite ducam."
Sic memorat, vocemque premit; simul ense superbum
Rhamnetem aggreditur, qui forte tapetibus altis
Exstructus toto proflabat pectore somnum;
Rex idem, et regi Turno gratissimus augur:
Sed non augurio potuit depellere pestem.
Tres juxta famulos temere inter tela jacentes,
Armigerumque Remi premit, aurigamque sub ipsis
Nactus equis; ferroque secat pendentia colla.
Tum caput ipsi aufert domino truncumque relinquit
Sanguine singultantem; atro tepefacta cruore
Terra torique madent. Nec non Lamyrumque Lamumque,
Et juvenem Sarranum, illa qui plurima nocte
Luserat, insignis facie, multoque jacebat
Membra deo victus: felix, si protenus illum
Æquasset nocti ludum in lucemque tulisset.
Impastus ceu plena leo per ovilia turbans;
Suadet enim vesana fames; manditque trahitque
Molle pecus mutumque metu; fremit ore cruento.
Nec minor Euryali cædes: incensus et ipse
Perfurit; ac multam in medio sine nomine plebem,
Fadumque Herbesumque subit, Rhœtumque, Abarimque,
Ignaros; Rhœtum vigilantem, et cuncta videntem;
Sed magnum metuens se post cratera tegebat:
Pectore in adverso totum cui cominus ensem

Condidit assurgenti, et multa morte recepit.
Purpuream vomit ille animam, et cum sanguine mixta
Vina refert moriens; hic furto fervidus instat.
Jamque ad Messapi socios tendebat, ubi ignem
Deficere extremum, et relegatos rite videbat
Carpere gramen equos: breviter cum talia Nisus,—
Sensit enim nimia cæde atque cupidine ferri—
"Absistamus," ait: "nam lux inimica propinquat.
Pœnarum exhaustum satis est; via facta per hostes."
Multa virum solido argento perfecta relinquunt
Armaque, craterasque simul, pulchrosque tapetas.
Euryalus phaleras Rhamnetis et aurea bullis
Cingula, Tiburti Remulo ditissimus olim
Quæ mittit dona, hospitio quum jungeret absens,
Cædicus; ille suo moriens dat habere nepoti;
Post mortem bello Rutuli pugnaque potiti:
Hæc rapit, atque humeris nequidquam fortibus aptat.
Tum galeam Messapi habilem cristisque decoram
Induit. Excedunt castris, et tuta capessunt.
Interea præmissi equites ex urbe Latina,
Cetera dum legio campis instructa moratur,
Ibant, et Turno regis responsa ferebant,
Tercentum, scutati omnes Volscente magistro.
Jamque propinquabant castris, murosque subibant,
Quum procul hos lævo flectentes limite cernunt;
Et galea Euryalum sublustri noctis in umbra
Prodidit immemorem, radiisque adversa refulsit.
Haud temere est visum. Conclamat ab agmine Volscens:
"State, viri; quæ causa viæ? quive estis in armis?
Quove tenetis iter?" Nihil illi tendere contra;
Sed celerare fugam in silvas, et fidere nocti.
Objiciunt equites sese ad divortia nota
Hinc atque hinc, omnemque abitum custode coronant.
Silva fuit, late dumis atque ilice nigra
Horrida, quam densi complerant undique sentes;
Rara per occultos lucebat semita calles.
Euryalum tenebræ ramorum onerosaque præda
Impediunt, fallitque timor regione viarum.
Nisus abit: jamque imprudens evaserat hostes,
Atque lacus, qui post Albæ de nomine dicti

Albani: tum rex stabula alta Latinus habebat.
Ut stetit, et frustra absentem respexit amicum:
"Euryale, infelix qua te regione reliqui?
Quave sequar, rursus perplexum iter omne revolvens
Fallacis silvæ?" Simul et vestigia retro
Observata legit, dumisque silentibus errat.
Audit equos, audit strepitus et signa sequentum.
Nec longum in medio tempus; quum clamor ad aures
Pervenit, ac videt Euryalum; quem jam manus omnis
Fraude loci et noctis, subito turbante tumultu,
Oppressum rapit, et conantem plurima frustra.
Quid faciat? qua vi juvenem, quibus audeat armis
Eripere? an sese medios moriturus in enses
Inferat, et pulchram properet per vulnera mortem?
Ocius adducto torquens hastile lacerto,
Suspiciens altam Lunam, sic voce precatur:
"Tu, dea, tu præsens nostro succurre labori,
Astrorum decus, et nemorum Latonia custos;
Si qua tuis unquam pro me pater Hyrtacus aris
Dona tulit, si qua ipse meis venatibus auxi,
Suspendive tholo, aut sacra ad fastigia fixi:
Hunc sine me turbare globum, et rege tela per auras."
Dixerat: et toto connixus corpore ferrum
Conjicit: hasta volans noctis diverberat umbras,
Et venit aversi in tergum Sulmonis, ibique
Frangitur, ac fisso transit præcordia ligno.
Volvitur ille vomens calidum de pectore flumen
Frigidus, et longis singultibus ilia pulsat.
Diversi circumspiciunt. Hoc acrior idem
Ecce aliud summa telum librabat ab aure.
Dum trepidant, iit hasta Tago per tempus utrumque
Stridens, trajectoque hæsit tepefacta cerebro.
Sævit atrox Volscens, nec teli conspicit usquam
Auctorem, nec quo se ardens immittere possit.
"Tu tamen interea calido mihi sanguine pœnas
Persolves amborum," inquit: simul ense recluso
Ibat in Euryalum. Tum vero exterritus, amens,
Conclamat Nisus; nec se celare tenebris
Amplius, aut tantum potuit perferre dolorem:
"Me, me,—adsum, qui feci,—in me convertite ferrum,

O Rutuli! mea fraus omnis; nihil iste nec ausus,
Nec potuit: cœlum hoc et conscia sidera testor."
Tantum infelicem nimium dilexit amicum.
Talia dicta dabat; sed viribus ensis adactus
Transabiit costas, et candida pectora rumpit.
Volvitur Euryalus leto, pulchrosque per artus
It cruor, inque humeros cervix collapsa recumbit:
Purpureus veluti quum flos, succisus aratro,
Languescit moriens: lassove papavera collo
Demisere caput, pluvia quum forte gravantur.
At Nisus ruit in medios, solumque per omnes
Volscentem petit; in solo Volscente moratur.
Quem circum glomerati hostes, hinc cominus atque [hinc
Proturbant. Instat non secius, ac rotat ensem
Fulmineum; donec Rutuli clamantis in ore
Condidit adverso, et moriens animam abstulit hosti.
Tum super exanimem sese projecit amicum
Confossus, placidaque ibi demum morte quievit.
  Fortunati ambo! si quid mea carmina possunt,
Nulla dies unquam memori vos eximet ævo;
Dum domus Æneæ Capitoli immobile saxum
Accolet, imperiumque pater Romanus habebit.
  Victores præda Rutuli spoliisque potiti,
Volscentem exanimum flentes in castra ferebant.
Nec minor in castris luctus, Rhamnete reperto
Exsangui, et primis una tot cæde peremtis,
Sarranoque Numaque. Ingens concursus ad ipsa
Corpora, seminecesque viros, tepidaque recentem
Cæde locum, et plenos spumanti sanguine rivos.
Agnoscunt spolia inter se, galeamque nitentem
Messapi, et multo phaleras sudore receptas.
  Et jam prima novo spargebat lumine terras
Tithoni croceum linquens Aurora cubile:
Jam sole infuso, jam rebus luce retectis,
Turnus in arma viros, armis circumdatus ipse,
Suscitat; æratasque acies in proelia cogit
Quisque suas, variisque acuunt rumoribus iras.
Quin ipsa arrectis, visu miserabile, in hastis
Præfigunt capita, et multo clamore sequuntur,
Euryali et Nisi.

Æneadæ duri murorum in parte sinistra
Opposuere aciem, nam dextera cingitur amni,
Ingentesque tenent fossas, et turribus altis
Stant mæsti: simul ora virum præfixa movebant,
Nota nimis miseris, atroque fluentia tabo.
Interea pavidam volitans pennata per urbem
Nuncia Fama ruit, matrisque allabitur aures
Euryali. At subitus miseræ calor ossa reliquit:
Excussi manibus radii, revolutaque pensa.
Evolat infelix, et femineo ululatu,
Scissa comam, muros amens atque agmina cursu
Prima petit: non illa virum, non illa pericli,
Telorumque memor: cœlum dehinc questibus implet:
"Hunc ego te, Euryale, aspicio? tune illa senectæ
Sera meæ requies, potuisti linquere solam,
Crudelis? nec te, sub tanta pericula missum,
Affari extremum miseræ data copia matri?
Heu, terra ignota canibus date præda Latinis
Alitibusque jaces! nec te tua funera mater
Produxi, pressive oculos, aut vulnera lavi,
Veste tegens; tibi quam noctes festina diesque
Urgebam, et tela curas solabar aniles.
Quo sequar? aut quæ nunc artus, avulsaque membra,
Et funus lacerum tellus habet? hoc mihi de te,
Nate, refers? hoc sum terraque marique secuta?
Figite me, si qua est pietas; in me omnia tela
Conjicite, o Rutuli; me primam absumite ferro;
Aut tu, magne pater divum, miserere, tuoque
Invisum hoc detrude caput sub Tartara telo:
Quando aliter nequeo crudelem abrumpere vitam."
Hoc fletu concussi animi, mæstusque per omnes
It gemitus; torpent infractæ ad prœlia vires.
Illam incendentem luctus Idæus et Actor,
Ilionei monitu et multum lacrimantis Iuli,
Corripiunt, interque manus sub tecta reponunt.
At tuba terribilem sonitum procul ære canoro
Increpuit: sequitur clamor, cœlumque remugit.
Accelerant acta pariter testudine Volsci;
Et fossas implere parant, ac vellere vallum.
Quærunt pars aditum, et scalis ascendere muros,

Qua rara est acies, interlucetque corona
Non tam spissa viris. Telorum effundere contra
Omne genus Teucri, ac duris detrudere contis,
Assueti longo muros defendere bello.
Saxa quoque infesto volvebant pondere, si qua
Possent tectam aciem perrumpere: quum tamen omnes
Ferre juvat subter densa testudine casus.
Nec jam sufficiunt: nam qua globus imminet ingens,
Immanem Teucri molem volvuntque ruuntque;
Quæ stravit Rutulos late, armorumque resolvit
Tegmina. Nec curant cæco contendere Marte
Amplius audaces Rutuli, sed pellere vallo
Missilibus certant.
Parte alia horrendus visu quassabat Etruscam
Pinum, et fumiferos infert Mezentius ignes;
At Messapus equum domitor, Neptunia proles,
Rescindit vallum, et scalas in mœnia poscit.
  Vos, o Calliope, precor, aspirate canenti,
Quas ibi tunc ferro strages, quæ funera Turnus
Ediderit, quem quisque virum demiserit Orco;
Et mecum ingentes oras evolvite belli.
[Et meministis enim, divæ, et memorare potestis.]
  Turris erat vasto suspectu et pontibus altis,
Opportuna loco; summis quam viribus omnes
Expugnare Itali, summaque evertere opum vi
Certabant: Troës contra defendere saxis,
Perque cavas densi tela intorquere fenestras.
Princeps ardentem conjecit lampada Turnus,
Et flammam affixit lateri; quæ plurima vento
Corripuit tabulas, et postibus hæsit adesis.
Turbati trepidare intus, frustraque malorum
Velle fugam. Dum se glomerant, retroque residunt
In partem quæ peste caret, tum pondere turris
Procubuit subito, et cœlum tonat omne fragore.
Semineces ad terram, immani mole secuta,
Confixique suis telis et pectora duro
Transfossi ligno veniunt. Vix unus Helenor,
Et Lycus elapsi; quorum primævus Helenor,
Mæonio regi quem serva Licymnia furtim
Sustulerat, vetitisque ad Trojam miserat armis,

Ense levis nudo, parmaque inglorius alba.
Isque ubi se Turni media inter millia vidit,
Hinc acies, atque hinc acies adstare Latinas;
Ut fera, quæ densa venantum septa corona
Contra tela furit, seseque haud nescia morti
Injicit, et saltu supra venabula fertur:
Haud aliter juvenis medios moriturus in hostes
Irruit; et, qua tela videt densissima, tendit.
At pedibus longe melior Lycus inter et hostes,
Inter et arma, fuga muros tenet, altaque certat
Prendere tecta manu, sociumque attingere dextras.
Quem Turnus, pariter cursu teloque secutus,
Increpat his victor: "Nostrasne evadere, demens,
Sperasti te posse manus?" simul arripit ipsum
Pendentem, et magna muri cum parte revellit:
Qualis ubi aut leporem, aut candenti corpore cycnum,
Sustulit alta petens pedibus Jovis armiger uncis;
Quæsitum aut matri multis balatibus agnum
Martius a stabulis rapuit lupus. Undique clamor
Tollitur. Invadunt, et fossas aggere complent;
Ardentes tædas alii ad fastigia jactant.
Ilioneus saxo atque ingenti fragmine montis
Lucetium, portæ subeuntem ignesque ferentem;
Emathiona Liger, Corynæum sternit Asylas,—
Hic jaculo bonus, hic longe fallente sagitta:
Ortygium Cæneus, victorem Cænea Turnus;
Turnus Itym Cloniumque, Dioxippum Promolumque,
Et Sagarim, et summis stantem pro turribus Idan;
Privernum Capys. Hunc primo levis hasta Temillæ
Strinxerat: ille manum projecto tegmine demens
Ad vulnus tulit; ergo alis allapsa sagitta,
Et lævo affixa est lateri manus, abditaque intus
Spiramenta animæ letali vulnere rumpit.
Stabat in egregiis Arcentis filius armis,
Pictus acu chlamydem et ferrugine clarus Hibera,
Insignis facie; genitor quem miserat Arcens,
Eductum matris luco, Symæthia circum
Flumina, pinguis ubi et placabilis ara Palici.
Stridentem fundam, positis Mezentius hastis,
Ipse ter adducta circum caput egit habena;

Et media adversi liquefacto tempora plumbo
Diffidit, ac multa porrectum extendit arena.
Tum primum bello celerem intendisse sagittam
Dicitur, ante feras solitus terrere fugaces,
Ascanius, fortemque manu fudisse Numanum;
Cui Remulo cognomen erat; Turnique minorem
Germanam nuper thalamo sociatus habebat.
Is primam ante aciem digna atque indigna relatu
Vociferans, tumidusque novo præcordia regno
Ibat, et ingentem sese clamore ferebat:
"Non pudet obsidione iterum valloque teneri,
Bis capti Phryges, et Marti prætendere muros?
En qui nostra sibi bello connubia poscunt!
Quis deus Italiam, quæ vos dementia adegit?
Non hic Atridæ, nec fandi fictor Ulixes.
Durum ab stirpe genus natos ad flumina primum
Deferimus, sævoque gelu duramus et undis;
Venatu invigilant pueri, silvasque fatigant;
Flectere ludus equos, et spicula tendere cornu.
At patiens operum parvoque assueta juventus
Aut rastris terram domat, aut quatit oppida bello.
Omne ævum ferro teritur, versaque juvencum
Terga fatigamus hasta; nec tarda senectus
Debilitat vires animi, mutatque vigorem.
Canitiem galea premimus; semperque recentes
Comportare juvat prædas, et vivere rapto.
Vobis picta croco et fulgenti murice vestis,
Desidiæ cordi; juvat indulgere choreis;
Et tunicæ manicas, et habent redimicula mitræ.
O vere Phrygiæ, neque enim Phryges, ite per alta
Dindyma, ubi assuetis biforem dat tibia cantum.
Tympana vos buxusque vocant Berecyntia matris
Idææ: sinite arma viris, et cedite ferro."
Talia jactantem dictis, ac dira canentem
Non tulit Ascanius, nervoque obversus equino
Intendit telum, diversaque brachia ducens
Constitit, ante Jovem supplex per vota precatus:
"Jupiter omnipotens, audacibus annue cœptis.
Ipse tibi ad tua templa feram solemnia dona,
Et statuam ante aras aurata fronte juvencum

Candentem, pariterque caput cum matre ferentem,
Jam cornu petat et pedibus qui spargat arenam."
Audiit et cœli Genitor de parte serena
Intonuit lævum: sonat una fatifer arcus.
Effugit horrendum stridens adducta sagitta;
Perque caput Remuli venit, et cava tempora ferro
Trajicit. "I, verbis virtutem illude superbis.
Bis capti Phryges hæc Rutulis responsa remittunt."
Hoc tantum Ascanius. Teucri clamore sequuntur,
Lætitiaque fremunt, animosque ad sidera tollunt.
Ætheria tum forte plaga crinitus Apollo
Desuper Ausonias acies urbemque videbat,
Nube sedens, atque his victorem affatur Iulum:
"Macte nova virtute, puer; sic itur ad astra,
Dis genite, et geniture deos. Jure omnia bella
Gente sub Assaraci fato ventura resident:
Nec te Troja capit." Simul hæc effatus ab alto
Æthere se mittit, spirantes dimovet auras,
Ascaniumque petit. Formam tum vertitur oris
Antiquum in Buten. Hic Dardanio Anchisæ
Armiger ante fuit, fidusque ad limina custos;
Tum comitem Ascanio pater addidit. Ibat Apollo
Omnia longævo similis, vocemque coloremque,
Et crines albos et sæva sonoribus arma;
Atque his ardentem dictis affatur Iulum:
"Sit satis, Æneada, telis impune Numanum
Oppetiisse tuis; primam hanc tibi magnus Apollo
Concedit laudem, et paribus non invidet armis;
Cetera parce, puer, bello." Sic orsus Apollo
Mortales medio aspectus sermone reliquit,
Et procul in tenuem ex oculis evanuit auram.
Agnovere deum proceres divinaque tela
Dardanidæ, pharetramque fuga sensere sonantem.
Ergo avidum pugnæ, dictis ac numine Phœbi,
Ascanium prohibent; ipsi in certamina rursus
Succedunt, animasque in aperta pericula mittunt.
It clamor totis per propugnacula muris:
Intendunt acres arcus, amentaque torquent.
Sternitur omne solum telis; tum scuta cavæque
Dant sonitum flictu galeæ; pugna aspera surgit;

Quantus ab occasu veniens pluvialibus Hædis
Verberat imber humum; quam multa grandine nimbi
In vada præcipitant, quum Jupiter horridus austris
Torquet aquosam hiemem, et cœlo cava nubila rumpit.
  Pandarus et Bitias, Idæo Alcanore creti,
Quos Jovis eduxit luco silvestris Iæra,
Abietibus juvenes patriis et montibus æquos,
Portam, quæ ducis imperio commissa, recludunt
Freti armis, ultroque invitant mœnibus hostem.
Ipsi intus dextra ac læva pro turribus adstant
Armati ferro, et cristis capita alta corusci;
Quales aëriæ liquentia flumina circum,
Sive Padi ripis Athesim seu propter amœnum,
Consurgunt geminæ quercus, intonsaque cœlo
Attollunt capita, et sublimi vertice nutant.
Irrumpunt, aditus Rutuli ut videre patentes.
Continuo Quercens, et pulcher Aquicolus armis,
Et præceps animi Tmarus, et Mavortius Hæmon,
Agminibus totis aut versi terga dedere,
Aut ipso portæ posuere in limine vitam.
Tum magis increscunt animis discordibus iræ,
Et jam collecti Troës glomerantur eodem,
Et conferre manum et procurrere longius audent.
  Ductori Turno, diversa in parte furenti
Turbantique viros, perfertur nuncius, hostem
Fervere cæde nova, et portas præbere patentes.
Deserit inceptum, atque immani concitus ira
Dardaniam ruit ad portam fratresque superbos:
Et primum Antiphaten, is enim se primus agebat,
Thebana de matre nothum Sarpedonis alti,
Conjecto sternit jaculo: volat Itala cornus
Aëra per tenerum, stomachoque infixa sub altum
Pectus abit; reddit specus atri vulneris undam
Spumantem, et fixo ferrum in pulmone tepescit.
Tum Meropem atque Erymanta manu, tum sternit Aphidnum;
Tum Bitian ardentem oculis, animisque frementem,
Non jaculo—neque enim jaculo vitam ille dedisset—
Sed magnum stridens contorta phalarica venit,
Fulminis acta modo: quam nec duo taurea terga,
Nec duplici squama lorica fidelis et auro

Sustinuit; collapsa ruunt immania membra.
Dat tellus gemitum, et clipeum super intonat ingens:
Qualis in Euboico Baiarum litore quondam
Saxea pila cadit, magnis quam molibus ante
Constructam ponto jaciunt; sic illa ruinam
Prona trahit, penitusque vadis illisa recumbit;
Miscent se maria, et nigræ attolluntur arenæ.
Tum sonitu Prochyta alta tremit, durumque cubile
Inarime Jovis imperiis imposta Typhœo.
  Hic Mars armipotens animum viresque Latinis
Addidit, et stimulos acres sub pectore vertit;
Immisitque fugam Teucris atrumque timorem.
Undique conveniunt; quoniam data copia pugnæ,
Bellatorque animos deus incidit.
Pandarus ut fuso germanum corpore cernit,
Et quo sit fortuna loco, qui casus agat res;
Portam vi multa converso cardine torquet,
Obnixus latis humeris, multosque suorum
Mœnibus exclusos duro in certamine linquit;
Ast alios secum includit recipitque ruentes,
Demens! qui Rutulum in medio non agmine regem
Viderit irrumpentem, ultroque incluserit urbi:
Immanem veluti pecora inter inertia tigrim.
Continuo nova lux oculis effulsit, et arma
Horrendum sonuere: tremunt in vertice cristæ
Sanguineæ, clipeoque micantia fulmina mittunt.
Agnoscunt faciem invisam atque immania membra
Turbati subito Æneadæ. Tum Pandarus ingens
Emicat, et mortis fraternæ fervidus ira
Effatur: "Non hæc dotalis regia Amatæ;
Nec muris cohibet patriis media Ardea Turnum.
Castra inimica vides; nulla hinc exire potestas."
Olli subridens sedato pectore Turnus:
  "Incipe, si qua animo virtus, et consere dextram;
Hic etiam inventum Priamo narrabis Achillem."
Dixerat. Ille rudem nodis et cortice crudo
Intorquet summis adnixus viribus hastam.
Excepere auræ; vulnus Saturnia Juno
Detorsit veniens; portæque infigitur hasta.
"At non hoc telum, mea quod vi dextera versat,

Effugies; neque enim is teli nec vulneris auctor."
Sic ait, et sublatum alte consurgit in ensem,
Et mediam ferro gemina inter tempora frontem
Dividit, impubesque immani vulnere malas.
Fit sonus; ingenti concussa est pondere tellus.
Collapsos artus atque arma cruenta cerebro
Sternit humi moriens; atque illi partibus æquis
Huc caput atque illuc humero ex utroque pependit.
Diffugiunt versi trepida formidine Troës.
Et si continuo victorem ea cura subisset,
Rumpere claustra manu sociosque immittere portis:
Ultimus ille dies bello gentique fuisset.
Sed furor ardentem cædisque insana cupido
Egit in adversos.
Principio Phalerim et succiso poplite Gygen
Excipit; hinc raptas fugientibus ingerit hastas
In tergum: Juno vires animumque ministrat.
Addit Halym comitem, et confixa Phegea parma;
Ignaros deinde in muris Martemque cientes,
Alcandrumque Haliumque Noëmonaque Prytanimque;
Lyncea tendentem contra, sociosque vocantem,
Vibranti gladio connixus ab aggere dexter
Occupat: huic uno dejectum cominus ictu
Cum galea longe jacuit caput. Inde ferarum
Vastatorem Amycum, quo non felicior alter
Ungere tela manu, ferrumque armare veneno;
Et Clytium Æoliden, et amicum Crethea Musis;
Crethea Musarum comitem, cui carmina semper
Et citharæ cordi, numerosque intendere nervis;
Semper equos atque arma virum, pugnasque canebat.
Tandem ductores, audita cæde suorum,
Conveniunt Teucri, Mnestheus acerque Serestus;
Palantesque vident socios, hostemque receptum.
Et Mnestheus, "Quo deinde fugam, quo tenditis?" inquit.
"Quos alios muros, quæ jam ultra mœnia habetis?
Unus homo, et vestris, o cives, undique septus
Aggeribus, tantas strages impune per urbem
Ediderit? juvenum primos tot miserit Orco?
Non infelicis patriæ, veterumque deorum,
Et magni Æneæ segnes miseretque pudetque?

Talibus accensi firmantur, et agmine denso
Consistunt. Turnus paulatim excedere pugna,
Et fluvium petere, ac partem quæ cingitur amni.
Acrius hoc Teucri clamore incumbere magno,
Et glomerare manum: ceu sævum turba leonem
Quum telis premit infensis; at territus ille,
Asper, acerba tuens, retro redit; et neque terga
Ira dare aut virtus patitur, nec tendere contra,
Ille quidem hoc cupiens, potis est per tela virosque.
Haud aliter retro dubius vestigia Turnus
Improperata refert, et mens exæstuat ira.
Quin etiam bis tum medios invaserat hostes;
Bis confusa fuga per muros agmina vertit.
Sed manus e castris propere coit omnis in unum.
Nec contra vires audit Saturnia Juno
Sufficere; aëriam cœlo nam Jupiter Irim
Demisit, germanæ haud mollia jussa ferentem:
Ni Turnus cedat Teucrorum mœnibus altis.
Ergo nec clipeo juvenis subsistere tantum,
Nec dextra valet: injectis sic undique telis
Obruitur. Strepit assiduo cava tempora circum
Tinnitu galea, et saxis solida æra fatiscunt;
Discussæque jubæ capiti; nec sufficit umbo
Ictibus; ingeminant hastis et Troës et ipse
Fulmineus Mnestheus. Tum toto corpore sudor
Liquitur, et piceum—nec respirare potestas—
Flumen agit; fessos quatit acer anhelitus artus.
Tum demum præceps saltu sese omnibus armis
In fluvium dedit. Ille suo cum gurgite flavo
Accepit venientem, ac mollibus extulit undis;
Et lætum sociis abluta cæde remisit.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER DECIMUS.

PANDITUR interea domus omnipotentis Olympi,
Conciliumque vocat divum pater atque hominum rex
Sideream in sedem: terras unde arduus omnes,
Castraque Dardanidum aspectat, populosque Latinos.
Considunt tectis bipatentibus. Incipit ipse:
"Cœlicolæ magni, quianam sententia vobis
Versa retro, tantumque animis certatis iniquis?
Abnueram bello Italiam concurrere Teucris.
Quæ contra vetitum discordia? quis metus aut hos,
Aut hos arma sequi, ferrumque lacessere suasit?
Adveniet justum pugnæ, ne arcessite, tempus,
Quum fera Carthago Romanis arcibus olim
Exitium magnum atque Alpes immittet apertas:
Tum certare odiis, tum res rapuisse licebit.
Nunc sinite; et placitum læti componite fœdus."
Jupiter hæc paucis; at non Venus aurea contra
Pauca refert:
"O Pater, o hominum divumque æterna potestas,—
Namque aliud quid sit, quod jam implorare queamus?—
Cernis ut insultent Rutuli; Turnusque feratur
Per medios insignis equis, tumidusque secundo
Marte ruat? Non clausa tegunt jam mœnia Teucros.
Quin intra portas atque ipsis prœlia miscent
Aggeribus mærorum; et inundant sanguine fossæ.
Æneas ignarus abest. Nunquamne levari
Obsidione sines? Muris iterum imminet hostis
Nascentis Troiæ, nec non exercitus alter;

Atque iterum in Teucros Ætolis surgit ab Arpis
Tydides. Equidem credo, mea vulnera restant,
Et tua progenies mortalia demoror arma!
Si sine pace tua atque invito numine Troës
Italiam petiere,—luant peccata; neque illos
Juveris auxilio: sin tot responsa secuti,
Quæ superi manesque dabant,—cur nunc tua quisquam
Vertere jussa potest? aut cur nova condere fata?
Quid repetam exustas Erycino in litore classes?
Quid tempestatum regem, ventosque furentes
Æolia excitos? aut actam nubibus Irim?
Nunc etiam manes—hæc intentata manebat
Sors rerum—movet, et superis immissa repente
Allecto, medias Italum bacchata per urbes.
Nil super imperio moveor: speravimus ista,
Dum fortuna fuit: vincant, quos vincere mavis.
Si nulla est regio, Teucris quam det tua conjux
Dura: per eversæ, genitor, fumantia Trojæ
Excidia obtestor: liceat dimittere ab armis
Incolumem Ascanium, liceat superesse nepotem.
Æneas sane ignotis jactetur in undis,
Et, quamcumque viam dederit fortuna, sequatur:
Hunc tegere, et diræ valeam subducere pugnæ.
Est Amathus, est celsa mihi Paphus, atque Cythera,
Idaliæque domus: positis inglorius armis
Exigat hic ævum. Magna ditione jubeto
Carthago premat Ausoniam: nihil urbibus inde
Obstabit Tyriis. Quid pestem evadere belli
Juvit, et Argolicos medium fugisse per ignes,
Totque maris vastæque exhausta pericula terræ,
Dum Latium Teucri recidivaque Pergama quærunt?
Non satius, cineres patriæ insedisse supremos,
Atque solum quo Troja fuit? Xanthum et Simoënta
Redde, oro, miseris; iterumque revolvere casus
Da, pater, Iliacos Teucris." Tum regia Juno
Acta furore gravi: "Quid me alta silentia cogis
Rumpere, et obductum verbis vulgare dolorem?
Ænean hominum quisquam divumque subegit
Bella sequi, aut hostem regi se inferre Latino?
Italiam fatis petiit auctoribus—esto—

Cassandræ impulsus furiis. Num linquere castra
Hortati sumus aut vitam committere ventis?
Num puero summam belli, num credere muros?
Tyrrhenamve fidem aut gentes agitare quietas?
Quis deus in fraudem, quæ dura potentia nostri
Egit? Ubi hic Juno, demissave nubibus Iris?
Indignum est, Italos Trojam circumdare flammis
Nascentem, et patria Turnum consistere terra,
Cui Pilumnus avus, cui diva Venilia mater.
Quid, face Trojanos atra vim ferre Latinis?
Arva aliena jugo premere, atque advertere prædas?
Quid, soceros legere, et gremiis abducere pactas?
Pacem orare manu, præfigere puppibus arma?
Tu potes Ænean manibus subducere Graium,
Proque viro nebulam et ventos obtendere inanes;
Et potes in totidem classem convertere nymphas:
Nos aliquid Rutulos contra juvisse, nefandum est?
Æneas ignarus abest: ignarus et absit.
Est Paphus, Idaliumque tibi, sunt alta Cythera:
Quid gravidam bellis urbem et corda aspera tentas?
Nosne tibi fluxas Phrygiæ res vertere fundo
Conamur? nos? an miseros qui Troas Achivis
Objecit? quæ causa fuit, consurgere in arma
Europamque Asiamque, et fœdera solvere furto?
Me duce Dardanius Spartam expugnavit adulter?
Aut ego tela dedi, fovive Cupidine bella?
Tum decuit metuisse tuis; nunc sera querelis
Haud justis assurgis, et irrita jurgia jactas."
Talibus orabat Juno: cunctique fremebant
Cœlicolæ assensu vario. Ceu flamina prima
Quum deprensa fremunt silvis, et cæca volutant
Murmura, venturos nautis prodentia ventos.
Tum pater omnipotens, rerum cui summa potestas,
Infit. Eo dicente deum domus alta silescit;
Et tremefacta solo tellus; silet arduus æther;
Tum zephyri posuere; premit placida æquora pontus.
"Accipite ergo animis atque hæc mea figite dicta.
Quandoquidem Ausonios conjungi fœdere Teucris
Haud licitum; nec vestra capit discordia finem:
Quæ cuique est fortuna hodie, quam quisque secat spem,

Tros Rutulusve fuat, nullo discrimine habebo;
Seu fatis Italum castra obsidione tenentur,
Sive errore malo Trojæ monitisque sinistris.
Nec Rutulos solvo. Sua cuique exorsa laborem
Fortunamque ferent. Rex Jupiter omnibus idem.
Fata viam invenient." Stygii per flumina fratris,
Per pice torrentes atraque voragine ripas
Annuit, et totum nutu tremefecit Olympum.
Hic finis fandi. Solio tum Jupiter aureo
Surgit, cœlicolæ medium quem ad limina ducunt.
Interea Rutuli portis circum omnibus instant
Sternere cæde viros, et mœnia cingere flammis.
At legio Æneadum vallis obsessa tenetur;
Nec spes ulla fugæ. Miseri stant turribus altis
Nequidquam, et rara muros cinxere corona:
Asius Imbrasides, Hicetaoniusque Thymœtes,
Assaracique duo, et senior cum Castore Thymbris,
Prima acies. Hos germani Sarpedonis ambo,
Et Clarus et Themon, Lycia comitantur ab alta.
Fert ingens toto connixus corpore saxum,
Haud partem exiguam montis, Lyrnessius Acmon,
Nec Clytio genitore minor, nec fratre Menestheo.
Hi jaculis, illi certant defendere saxis,
Molirique ignem, nervoque aptare sagittas.
Ipse inter medios, Veneris justissima cura,
Dardanius caput ecce puer detectus honestum,
Qualis gemma micat, fulvum quæ dividit aurum,
Aut collo decus aut capiti; vel quale per artem
Inclusum buxo, aut Oricia terebintho,
Lucet ebur; fusos cervix cui lactea crines
Accipit et molli subnectens circulus auro.
Te quoque magnanimæ viderunt, Ismare, gentes
Vulnera dirigere et calamos armare veneno,
Mæonia generose domo: ubi pinguia culta
Exercentque viri, Pactolusque irrigat auro.
Affuit et Mnestheus, quem pulsi pristina Turni
Aggere mœrorum sublimem gloria tollit,
Et Capys: hinc nomen Campanæ ducitur urbi.
Illi inter sese duri certamina belli
Contulerant: media Æneas freta nocte secabat.

Namque ut ab Evandro castris ingressus Etrucis
Regem adit, et regi memorat nomenque genusque,
Quidve petat, quidve ipse ferat; Mezentius arma
Quæ sibi concilet, violentaque pectora Turni,
Edocet; humanis quæ sit fiducia rebus
Admonet, immiscetque preces. Haud fit mora; Tarchon
Jungit opes, fœdusque ferit; tum libera fati
Classem conscendit jussis gens Lydia divum,
Externo commissa duci. Æneïa puppis
Prima tenet, rostro Phrygios subjuncta leones:
Imminet Ida super, profugis gratissima Teucris.
Hic magnus sedet Æneas, secumque volutat
Eventus belli varios; Pallasque sinistro
Affixus lateri jam quærit sidera, opacæ
Noctis iter, jam quæ passus terraque marique.
Pandite nunc Helicona, deæ, cantusque movete,
Quæ manus interea Tuscis comitetur ab oris
Ænean, armetque rates, pelagoque vehatur.
Massicus ærata princeps secat æquora tigri:
Sub quo mille manus juvenum, qui mœnia Clusi,
Quique urbem liquere Cosas: queis tela, sagittæ
Gorytique leves humeris et letifer arcus.
Una torvus Abas: huic totum insignibus armis
Agmen, et aurato fulgebat Apolline puppis.
Sexcentos illi dederat Populonia mater
Expertos belli juvenes; ast Ilva trecentos
Insula, inexhaustis Chalybum generosa metallis.
Tertius, ille hominum divumque interpres Asylas,
Cui pecudum fibræ cœli cui sidera parent,
Et linguæ volucrum, et præsagi fulminis ignes,
Mille rapit densos acie atque horrentibus hastis.
Hos parere jubent Alpheæ ab origine Pisæ,
Urbs Etrusca solo. Sequitur pulcherrimus Astur,
Astur equo fidens et versicoloribus armis.
Tercentum adjiciunt, mens omnibus una sequendi,
Qui Cærete domo, qui sunt Minionis in arvis,
Et Pyrgi veteres, intempestæque Graviscæ.
Non ego te, Ligurum ductor fortissime bello,
Transierim, Cinyra, et paucis comitate Cupavo,
Cujus olorinæ surgunt de vertice pennæ:

Crimen amor vestrum, formæque insigne paternæ.
Namque ferunt, luctu Cycnum Phaëthontis amati,
Populeas inter frondes umbramque sororum
Dum canit, et mæstum Musa solatur amorem,
Canentem molli pluma duxisse senectam,
Linquentem terras, et sidera voce sequentem.
Filius, æquales comitatus classe catervas,
Ingentem remis Centaurum promovet; ille
Instat aquæ, saxumque undis immane minatur
Arduus, et longa sulcat maria alta carina.
  Ille etiam patriis agmen ciet Ocnus ab oris,
Fatidicæ Mantus et Tusci filius amnis,
Qui muros matrisque dedit tibi, Mantua, nomen,—
Mantua, dives avis: sed non genus omnibus unum.
Gens illi triplex, populi sub gente quaterni:
Ipsa caput populis: Tusco de sanguine vires.
Hinc quoque quingentos in se Mezentius armat,
Quos patre Benaco velatus arundine glauca
Mincius infesta ducebat in æquora pinu.
  It gravis Aulestes, centenaque arbore fluctus
Verberat assurgens: spumant vada marmore verso.
Hunc vehit immanis Triton et cærula concha
Exterrens freta: cui laterum tenus hispida nanti
Frons hominem præfert, in pristin desinit alvus;
Spumea semifero sub pectore murmurat unda.
Tot lecti proceres ter denis navibus ibant
Subsidio Trojæ, et campos salis ære secabant.
  Jamque dies cœlo concesserat, almaque curru
Noctivago Phœbe medium pulsabat Olympum:
Æneas, neque enim membris dat cura quietem,
Ipse sedens clavumque regit velisque ministrat.
Atque illi medio in spatio chorus ecce suarum
Occurrit comitum: Nymphæ, quas alma Cybebe
Numen habere maris, Nymphasque e navibus esse
Jusserat, innabant pariter, fluctusque secabant,
Quot prius æratæ steterant ad litora proræ.
Agnoscunt longe regem, lustrantque choreis.
Quarum, quæ fandi doctissima, Cymodocea
Pone sequens dextra puppim tenet, ipsaque dorso
Eminet, ac læva tacitis subremigat undis.

Tum sic ignarum alloquitur: " Vigilasne, deum gens,
Ænea? vigila, et velis immitte rudentes.
Nos sumus Idææ sacro de vertice pinus,
Nunc pelagi Nymphæ, classis tua. Perfidus ut nos
Præcipites ferro Rutulus flammaque premebat,
Rupimus invitæ tua vincula, teque per æquor
Quærimus. Hanc Genetrix faciem miserata refecit,
Et dedit esse deas, ævumque agitare sub undis.
At puer Ascanius muro fossisque tenetur
Tela inter media atque horrentes Marte Latinos.
Jam loca jussa tenent forti permixtus Etrusco
Arcas eques. Medias illis opponere turmas,
Ne castris jungant, certa est sententia Turno.
Surge age, et Aurora socios veniente vocari
Primus in arma jube, et clipeum cape, quem dedit ipse
Invictum ignipotens, atque oras ambiit auro.
Crastina lux, mea si non irrita dicta putaris,
Ingentes Rutulæ spectabit cædis acervos."
Dixerat: et dextra discedens impulit altam,
Haud ignara modi, puppim. Fugit illa per undas
Ocior et jaculo et ventos æquante sagitta.
Inde aliæ celerant cursus. Stupet inscius ipse
Tros Anchisiades; animos tamen omine tollit.
Tum breviter supera aspectans convexa precatur:
" Alma parens Idæa deum, cui Dindyma cordi,
Turrigeræque urbes, bijugique ad frena leones;
Tu mihi nunc pugnæ princeps, tu rite propinques
Augurium, Phrygibusque adsis pede, diva, secundo."
Tantum effatus: et interea revoluta ruebat
Matura jam luce dies, noctemque fugarat.
  Principio sociis edicit, signa sequantur,
Atque animos aptent armis, pugnæque parent se.
Jamque in conspectu Teucros habet et sua castra,
Stans celsa in puppi: clipeum quum deinde sinistra
Extulit ardentem. Clamorem ad sidera tollunt
Dardanidæ e muris; spes addita suscitat iras;
Tela manu jaciunt. Quales sub nubibus atris
Strymoniæ dant signa grues, atque æthera tranant
Cum sonitu, fugiuntque notos clamore secundo.
At Rutulo regi ducibusque ea mira videri

Ausoniis; donec versas ad litora puppes
Respiciunt, totumque allabi classibus æquor.
Ardet apex capiti, cristisque a vertice flamma
Funditur, et vastos umbo vomit aureus ignes:
Non secus ac liquida si quando nocte cometæ
Sanguinei lugubre rubent, aut Sirius ardor:
Ille sitim morbosque ferens mortalibus ægris
Nascitur, et lævo contristat lumine cœlum.
Haud tamen audaci Turno fiducia cessit
Litora præcipere, et venientes pellere terra.
[Ultro animos tollit dictis, atque increpat ultro:]
"Quod votis optastis adest, perfringere dextra.
In manibus Mars ipse, viri. Nunc conjugis esto
Quisque suæ tectique memor; nunc magna referto
Facta, patrum laudes. Ultro occurramus ad undam,
Dum trepidi, egressique labant vestigia prima.
Audentes fortuna juvat."
Hæc ait, et secum versat, quos ducere contra,
Vel quibus obsessos possit concredere muros.
Interea Æneas socios de puppibus altis
Pontibus exponit. Multi servare recursus
Languentis pelagi, et brevibus se credere saltu;
Per remos alii. Speculatus litora Tarchon,
Qua vada non spirant, nec fracta remurmurat unda,
Sed mare inoffensum crescenti allabitur æstu,
Advertit subito proras, sociosque precatur:
"Nunc, o lecta manus, validis incumbite remis:
Tollite, ferte rates; inimicam findite rostris
Hanc terram, sulcumque sibi premat ipsa carina.
Frangere nec tali puppim statione recuso,
Arrepta tellure semel." Quæ talia postquam
Effatus Tarchon, socii consurgere tonsis,
Spumantesque rates arvis inferre Latinis;
Donec rostra tenent siccum, et sedere carinæ
Omnes innocuæ: sed non puppis tua, Tarchon.
Namque inflicta vadis dorso dum pendet iniquo,
Anceps sustentata diu, fluctusque fatigat:
Solvitur, atque viros mediis exponit in undis;
Fragmina remorum quos et fluitantia transtra
Impediunt, retrahitque pedem simul unda relabens.

Nec Turnum segnis retinet mora : sed rapit acer
Totam aciem in Teucros, et contra in litore sistit.
Signa canunt. Primus turmas invasit agrestes
Æneas, omen pugnæ, stravitque Latinos,
Occiso Therone, virum qui maximus ultro
Æneam petit; huic gladio perque ærea suta,
Per tunicam squalentem auro, latus haurit apertum.
Inde Lichan ferit, exsectum jam matre peremta,
Et tibi, Phœbe, sacrum, casus evadere ferri
Quod licuit parvo. Nec longe, Cissea durum
Immanemque Gyan, sternentes agmina clava,
Dejecit leto : nihil illos Herculis arma,
Nec validæ juvere manus, genitorque Melampus,
Alcidæ comes, usque graves quum terra labores
Præbuit. Ecce Pharo, voces dum jactat inertes,
Intorquens jaculum clamanti sistit in ore.
Tu quoque, flaventem prima lanugine malas
Dum sequeris Clytium infelix, nova gaudia, Cydon,
Dardanea stratus dextra, securus amorum,
Qui juvenum tibi semper erant, miserande jaceres :
Ni fratrum stipata cohors foret obvia, Phorci
Progenies, septem numero, septenaque tela
Conjiciunt : partim galea clipeoque resultant
Irrita; deflexit partim stringentia corpus
Alma Venus. Fidum Æneas affatur Achaten :
"Suggere tela mihi—non ullum dextera frustra
Torserit in Rutulos,—steterunt quæ in corpore Graium
Iliacis campis." Tum magnam corripit hastam,
Et jacit : illa volans clipei transverberat æra
Mæonis, et thoraca simul cum pectore rumpit.
Huic frater subit Alcanor, fratremque ruentem
Sustentat dextra : trajecto missa lacerto
Protinus hasta fugit, servatque cruenta tenorem;
Dexteraque ex humero nervis moribunda pependit.
Tum Numitor, jaculo fratris de corpore rapto,
Ænean petiit; sed non et figere contra
Est licitum, magnique femur perstrinxit Achatæ.
Hic Curibus, fidens primævo corpore, Clausus
Advenit, et rigida Dryopem ferit eminus hasta
Sub mentum, graviter pressa, pariterque loquentis

Vocem animamque rapit trajecto gutture; at ille
Fronte ferit terram, et crassum vomit ore cruorem.
Tres quoque Threïcios Boreæ de gente suprema,
Et tres, quos Idas pater et patria Ismara mittit,
Per varios sternit casus. Accurrit Halesus
Auruncæque manus; subit et Neptunia proles,
Insignis Messapus equis. Expellere tendunt
Nunc hi, nunc illi; certatur limine in ipso
Ausoniæ. Magno discordes æthere venti
Prœlia ceu tollunt animis et viribus æquis;
Non ipsi inter se, non nubila, non mare cedunt;
Anceps pugna diu; stant obnixi; omnia contra.
Haud aliter Trojanæ acies aciesque Latinæ
Concurrunt; hæret pede pes, densusque viro vir.
At parte ex alia, qua saxa rotantia late
Impulerat torrens arbustaque diruta ripis,
Arcadas, insuetos acies inferre pedestres,
Ut vidit Pallas Latio dare terga sequaci;
Aspera queis natura loci dimittere quando
Suasit equos: unum quod rebus restat egenis,
Nunc prece, nunc dictis virtutem accendit amaris:
"Quo fugitis, socii? per vos et fortia facta,
Per ducis Evandri nomen, devictaque bella,
Spemque meam, patriæ quæ nunc subit æmula laudi,
Fidite ne pedibus. Ferro rumpenda per hostes
Est via. Qua globus ille virum densissimus urget,
Hac vos et Pallanta ducem patria alta reposcit.
Numina nulla premunt; mortali urgemur ab hoste
Mortales; totidem nobis animæque manusque.
Ecce, maris magna claudit nos objice pontus;
Deest jam terra fugæ: pelagus Trojamne petemus?"
Hæc ait, et medius densos prorumpit in hostes.
Obvius huic primum, fatis adductus iniquis,
Fit Lagus: hunc, magno vellit dum pondere saxum,
Intorto figit telo, discrimina costis
Per medium qua spina dabat; hastamque receptat
Ossibus hærentem. Quem non super occubat Hisbo,
Ille quidem hoc sperans: nam Pallas ante ruentem,
Dum furit, incautum crudeli morte sodalis,
Excipit, atque ensem tumido in pulmone recondit.

Hinc Sthenelum petit, et Rhœti de gente vetusta
Anchemolum, thalamos ausum incestare novercæ.
Vos etiam gemini Rutulis cecidistis in arvis,
Daucia, Laride Thymberque, simillima proles,
Indiscreta suis gratusque parentibus error;
At nunc dura dedit vobis discrimina Pallas:
Nam tibi, Thymbre, caput Evandrius abstulit ensis;
Te decisa suum, Laride, dextera quærit,
Semianimesque micant digiti, ferrumque retractant.
Arcadas accensos monitu, et præclara tuentes
Facta viri, mixtus dolor et pudor armat in hostes.
Tum Pallas bijugis fugientem Rhœtea præter
Trajicit. Hoc spatium, tantumque moræ fuit Ilo;
Ilo namque procul validam direxerat hastam,
Quam medius Rhœteus intercipit, optime Teuthra,
Te fugiens, fratremque Tyren; curruque volutus
Cædit semianimis Rutulorum calcibus arva.
Ac velut, optato ventis æstate coortis,
Dispersa immittit silvis incendia pastor;
Correptis subito mediis, extenditur una
Horrida per latos acies Vulcania campos;
Ille sedens victor flammas despectat ovantes:
Non aliter socium virtus coit omnis in unum,
Teque juvat, Palla. Sed bellis acer Halesus
Tendit in adversos, seque in sua colligit arma.
Hic mactat Ladona, Pheretaque, Demodocumque:
Strymonio dextram fulgenti deripit ense
Elatam in jugulum; saxo ferit ora Thoantis,
Ossaque dispersit cerebro permixta cruento.
Fata canens silvis genitor celarat Halesum,
Ut senior leto canentia lumina solvit·
Injecere manum Parcæ, telisque sacrarunt
Evandri. Quem sic Pallas petit ante precatus:
"Da nunc, Thybri pater, ferro, quod missile libro,
Fortunam atque viam duri per pectus Halesi.
Hæc arma exuviasque viri tua quercus habebit."
Audiit illa deus: dum texit Imaona Halesus,
Arcadio infelix telo dat pectus inermum.
At non cæde viri tanta perterrita Lausus,
Pars ingens belli, sinit agmina: primus Abantem

Oppositum interimit, pugnæ nodumque moramque.
Sternitur Arcadiæ proles: sternuntur Etrusci;
Et vos, o Graiis imperdita corpora, Teucri.
Agmina concurrunt ducibusque et viribus æquis.
Extremi addensent acies: nec turba moveri
Tela manusque sinit. Hinc Pallas instat et urget,
Hinc contra Lausus, nec multum discrepat ætas,
Egregii formæ; sed queis fortuna negarat
In patriam reditus. Ipsos concurrere passus
Haud tamen inter se magni regnator Olympi:
Mox illos sua fata manent majore sub hoste.
  Interea soror alma monet succurrere Lauso
Turnum, qui volucri curru medium secat agmen.
Ut vidit socios: "Tempus desistere pugnæ;
Solus ego in Pallanta feror; soli mihi Pallas
Debetur; cuperem ipse parens spectactor adesset."
Hæc ait; et socii cesserunt æquore jusso.
At Rutulum abscessu, juvenis tum jussa superba
Miratus stupet in Turno, corpusque per ingens
Lumina volvit, obitque truci procul omnia visu;
Talibus et dictis it contra dicta tyranni:
"Aut spoliis ego jam raptis laudabor opimis,
Aut leto insigni. Sorti pater æquus utrique est.
Tolle minas." Fatus medium procedit in æquor.
Frigidus Arcadibus coit in præcordia sanguis.
Desiluit Turnus bijugis: pedes apparat ire
Cominus. Utque leo, specula quum vidit ab alta
Stare procul campis meditantem in prœlia taurum,
Advolat; haud alia est Turni venientis imago.
Hunc ubi contiguum missæ fore credidit hastæ,
Ire prior Pallas, si qua fors adjuvet ausum
Viribus imparibus, magnumque ita ad æthera fatur:
"Per patris hospitium, et mensas quas advena adisti,
Te precor, Alcide, cœptis ingentibus adsis.
Cernat semineci sibi me rapere arma cruenta,
Victoremque ferant morientia lumina Turni."
Audiit Alcides juvenem, magnumque sub imo
Corde premit gemitum, lacrimasque effudit inanes.
Tum Genitor natum dictis affatur amicis:
"Stat sua cuique dies; breve et irreparabile tempus

Omnibus est vitæ: sed famam extendere factis,
Hoc virtutis opus. Trojæ sub mœnibus altis
Tot nati cecidere deum; quin occidit una
Sarpedon, mea progenies. Etiam sua Turnum
Fata vocant, metasque dati pervenit ad ævi."
Sic ait, atque oculos Rutulorum rejicit arvis.
At Pallas magnis emittit viribus hastam,
[Vaginaque cava fulgentem deripit ensem.]
Illa volans, humeris surgunt qua tegmina summa,
Incidit, atque viam clipei molita per oras,
Tandem etiam magno strinxit de corpore Turni.
Hic Turnus ferro præfixum robur acuto
In Pallanta diu librans jacit, atque ita fatur:
"Aspice, num mage sit nostrum penetrabile telum."
Dixerat; at clipeum, tot ferri terga, tot æris
Quum pellis totiens obeat circumdata tauri,
Vibranti medium cuspis transverberat ictu,
Loricæque moras et pectus perforat ingens.
Ille rapit calidum frustra de vulnere telum:
Una eademque via sanguis animusque sequuntur.
Corruit in vulnus; sonitum super arma dedere;
Et terram hostilem moriens petit ore cruento.
Quem Turnus super adsistens:
"Arcades, hæc," inquit, "memores mea dicta referte
Evandro: Qualem meruit, Pallanta remitto.
Quisquis honos tumuli, quidquid solamen humandi est,
Largior. Haud illi stabunt Æneïa parvo
Hospitia." Et lævo pressit pede talia fatus
Exanimem, rapiens immania pondera baltei,
Impressumque nefas—una sub nocte jugali
Cæsa manus juvenum fœde, thalamique cruenti,—
Quæ Clonus Eurytides multo cælaverat auro:
Quo nunc Turnus ovat spolio gaudetque potitus.
Nescia mens hominum fati sortisque futuræ,
Et servare modum, rebus sublata secundis!
Turno tempus erit, magno quum optaverit emtum
Intactum Pallanta, et quum spolia ista diemque
Oderit. At socii multo gemitu lacrimisque
Impositum scuto referunt Pallanta frequentes.
O dolor atque decus magnum rediture parenti!

Hæc te prima dies bello dedit, hæc eadem aufert,
Quum tamen ingentes Rutulorum linquis acervos!
Nec jam fama mali tanti, sed certior auctor
Advolat Æneæ, tenui discrimine leti
Esse suos: tempus, versis succurrere Teucris.
Proxima quæque metit gladio, latumque per agmen
Ardens limitem agit ferro; te, Turne, superbum
Cæde nova quærens. Pallas, Evander, in ipsis
Omnia sunt oculis; mensæ, quas advena primas
Tunc adiit, dextræque datæ. Sulmone creatos
Quatuor hic juvenes; totidem, quos educat Ufens,
Viventes rapit, inferias quos immolet umbris,
Captivoque rogi perfundat sanguine flammas.
Inde Mago procul infensam contenderat hastam.
Ille astu subit; at tremebunda supervolat hasta;
Et genua amplectens effatur talia supplex:
"Per patrios manes, per spes surgentis Iuli,
Te precor, hanc animam serves natoque patrique.
Est domus alta; jacent penitus defossa talenta
Cælati argenti; sunt auri pondera facti
Infectique mihi. Non hic victoria Teucrum
Vertitur; aut anima una dabit discrimina tanta."
Dixerat. Æneas contra cui talia reddit:
"Argenti atque auri memoras quæ multa talenta,
Natis parce tuis. Belli commercia Turnus
Sustulit ista prior jam tum Pallante peremto.
Hoc patris Anchisæ manes, hoc sentit Iulus."
Sic fatus galeam læva tenet, atque reflexa
Cervice orantis capulo tenus applicat ensem.
Nec procul Hæmonides, Phœbi Triviæque sacerdos,
Infula cui sacra redimibat tempora vitta,
Totus collucens veste atque insignibus armis:
Quem congressus agit campo, lapsumque superstans
Immolat, ingentique umbra tegit; arma Serestus
Lecta refert humeris, tibi, rex Gradive, tropæum.
Instaurant acies Vulcani stirpe creatus
Cæculus et veniens Marsorum montibus Umbro.
Dardanides contra furit. Anxuris ense sinistram
Et totum clipei ferro dejecerat orbem;—
Dixerat ille aliquid magnum, vimque affore verbo

Crediderat, cœloque animum fortasse ferebat,
Canitiemque sibi et longos promiserat annos;—
Tarquitus exsultans contra fulgentibus armis,
Silvicolæ Fauno Dryope quem nympha crearat,
Obvius ardenti sese obtulit. Ille reducta
Loricam clipeique ingens onus impedit hasta.
Tum caput orantis nequidquam, et multa parantis
Dicere, deturbat terræ, truncumque tepentem
Provolvens, super hæc inimico pectore fatur:
"Istic nunc, metuende, jace. Non te optima mater
Condet humi, patriove onerabit membra sepulcro:
Alitibus linquere feris; aut gurgite mersum
Unda feret, piscesque impasti vulnera lambent."
Protenus Antæum et Lucam, prima agmina Turni,
Persequitur, fortemque Numam, fulvumque Camertem,
Magnanimo Volscente satum, ditissimus agri
Qui fuit Ausonidum, et tacitis regnavit Amyclis.
Ægeon qualis, centum cui brachia dicunt
Centenasque manus, quinquaginta oribus ignem
Pectoribusque arsisse, Jovis quum fulmina contra
Tot paribus streperet clipeis, tot stringeret enses:
Sic toto Æneas desævit in æquore victor,
Ut semel intepuit mucro. Quin ecce Niphæi
Quadrijuges in equos adversaque pectora tendit:
Atque illi longe gradientem et dira frementem
Ut videre, metu versi retroque ruentes
Effunduntque ducem, rapiuntque ad litora currus.
Interea bijugis infert se Lucagus albis
In medios, fraterque Liger; sed frater habenis
Flectit equos, strictum rotat acer Lucagus ensem.
Haud tulit Æneas tanto fervore furentes:
Irruit, adversaque ingens apparuit hasta.
Cui Liger:
"Non Diomedis equos, nec currus cernis Achilli,
Aut Phrygiæ campos: nunc belli finis et ævi
His dabitur terris." Vesano talia late
Dicta volant Ligeri: sed non et Troïus heros
Dicta parat contra; jaculum nam torquet in hostem
Lucagus ut pronus pendens in verbera telo
Admonuit bijugos; projecto dum pede lævo

Aptat se pugnæ; subit oras hasta per imas
Fulgentis clipei, tum lævum perforat inguen;
Excussus curru moribundus volvitur arvis.
Quem pius Æneas dictis affatur amaris:
" Lucage, nulla tuos currus fuga segnis equorum
Prodidit, aut vanæ vertere ex hostibus umbræ:
Ipse rotis saliens juga deseris." Hæc ita fatus
Arripuit bijugos. Frater tendebat inermes
Infelix palmas, curru delapsus eodem:
" Per te, per qui te talem genuere parentes,
Vir Trojane, sine hanc animam, et miserere precantis."
Pluribus oranti Æneas: " Haud talia dudum
Dicta dabas. Morere, et fratrem ne desere frater."
Tum latebras animæ, pectus mucrone recludit.
Talia per campos edebat funera ductor
Dardanius, torrentis aquæ vel turbinis atri
More furens. Tandem erumpunt, et castra relinquunt
Ascanius puer et nequidquam obsessa juventus.
  Junonem interea compellat Jupiter ultro:
" O germana mihi atque eadem gratissima conjux,
Ut rebare, Venus—nec te sententia fallit—
Trojanas sustentat opes: non vivida bello
Dextra viris, animusque ferox, patiensque pericli."
Cui Juno submissa: " Quid, o pulcherrime conjux,
Sollicitas ægram et tua tristia dicta timentem?
Si mihi, quæ quondam fuerat, quamque esse decebat,
Vis in amore foret; non hoc mihi namque negares,
Omnipotens, quin et pugnæ subducere Turnum,
Et Dauno possem incolumem servare parenti.
Nunc pereat, Teucrisque pio det sanguine pœnas.
Ille tamen nostra deducit origine nomen,
Pilumnusque illi quartus pater; et tua larga
Sæpe manu multisque oneravit limina donis."
Cui rex ætherii breviter sic fatur Olympi:
" Si mora præsentis leti tempusque caduco
Oratur juveni, meque hoc ita ponere sentis:
Tolle fuga Turnum, atque instantibus eripe fatis.
Hactenus indulsisse vacat. Sin altior istis
Sub precibus venia ulla latet, totumque moveri
Mutarive putas bellum: spes pascis inanes."

Et Juno allacrimans: "Quid si, quod voce gravaris,
Mente dares; atque hæc Turno rata vita maneret?
Nunc manet insontem gravis exitus: aut ego veri
Vana feror. Quod ut o potius formidine falsa
Ludar, et in melius tua, qui potes, orsa reflectas!"
Hæc ubi dicta dedit, cœlo se protenus alto
Misit, agens hiemem nimbo succincta per auras;
Iliacamque aciem et Laurentia castra petivit.
Tum dea nube cava tenuem sine viribus umbram
In faciem Æneæ, visu mirabile monstrum,
Dardaniis ornat telis; clipeumque jubasque
Divini assimulat capitis; dat inania verba;
Dat sine mente sonum, gressusque effingit euntis:
Morte obita quales fama est volitare figuras,
Aut quæ sopitos deludunt somnia sensus.
At primas læta ante acies exsultat imago,
Irritatque virum telis, et voce lasessit.
Instat cui Turnus, stridentemque eminus hastam
Conjicit; illa dato vertit vestigia tergo.
Tum vero Ænean aversum ut cedere Turnus
Credidit, atque animo spem turbidus hausit inanem:
"Quo fugis, Ænea? thalamos ne desere pactos:
Hac dabitur dextra tellus quæsita per undas."
Talia vociferans sequitur, strictumque coruscat
Mucronem; nec ferre videt sua gaudia ventos.
Forte ratis celsi conjuncta crepidine saxi
Expositis stabat scalis, et ponte parato;
Qua rex Clusinis advectus Osinius oris.
Huc sese trepida Æneæ fugientis imago
Conjicit in latebras; nec Turnus segnior instat;
Exsuperatque moras, et pontes transilit altos.
Vix proram attigerat: rumpit Saturnia funem,
Avulsamque rapit revoluta per æquora navem.
Illum autem Æneas absentem in prœlia poscit;
Obvia multa virum demittit corpora morti.
Tum levis haud ultra latebras jam quærit imago,
Sed sublime volans nubi se immiscuit atræ:
Quum Turnum medio interea fert æquore turbo.
Respicit ignarus rerum, ingratusque salutis,
Et duplices cum voce manus ad sidera tendit:

"Omnipotens genitor, tanton' me crimine dignum
Duxisti, et tales voluisti expendere pœnas?
Quo feror? unde abii? quæ me fuga, quemve reducet?
Laurentisne iterum muros aut castra videbo?
Quid manus illa virum, qui me meaque arma secuti?
Quosne, nefas! omnes infanda in morte reliqui?
Et nunc palantes video, gemitumque cadentum
Accipio. Quid ago? aut quæ jam satis ima dehiscat
Terra mihi? vos o potius miserescite, venti,
In rupes, in saxa—volens vos Turnus adoro—
Ferte ratem, sævisque vadis immittite Syrtis,
Quo neque me Rutuli, nec conscia fama sequatur."
Hæc memorans, animo nunc huc, nunc fluctuat illuc;
An sese mucrone ob tantum dedecus amens
Induat, et crudum per costas exigat ensem;
Fluctibus an jaciat mediis, et litora nando
Curva petat, Teucrumque iterum se reddat in arma.
Ter conatus utramque viam: ter maxima Juno
Continuit; juvenemque animi miserata repressit.
Labitur alta secans fluctuque æstuque secundo;
Et patris antiquam Dauni defertur ad urbem.
At Jovis interea monitis Mezentius ardens
Succedit pugnæ, Teucrosque invadit ovantes.
Concurrunt Tyrrhenæ acies, atque omnibus uni,
Uni odiisque viro telisque frequentibus instant.
Ille, velut rupes vastum quæ prodit in æquor,
Obvia ventorum furiis, expostaque ponto,
Vim cunctam atque minas perfert cœlique marisque,
Ipsa immota manens: prolem Dolichaonis Hebrum
Sternit humi, cum quo Latagum, Palmumque fugacem:
Sed Latagum saxo atque ingenti fragmine montis
Occupat os faciemque adversam; poplite Palmum
Succiso volvi segnem sinit; armaque Lauso
Donat habere humeris, et vertice figere cristas.
Nec non Evanthen Phrygium, Paridisque Mimanta
Æqualem comitemque: una quem nocte Theano
In lucem genitori Amyco dedit, et face prægnans
Cisseïs regina Parin: Paris urbe paterna
Occubat; ignarum Laurens habet ora Mimanta.
Ac velut ille canum morsu de montibus altis

Actus aper, multos Vesulus quem pinifer annos
Defendit, multosve palus Laurentia, silva
Pastus arundinea, postquam inter retia ventum est,
Substitit, infremuitque ferox, et inhorruit armos:
Nec cuiquam irasci propiusve accedere virtus,
Sed jaculis tutisque procul clamoribus instant:
Ille autem impavidus partes cunctatur in omnes,
Dentibus infrendens, et tergo decutit hastas:
Haud aliter, justæ quibus est Mezentius iræ,
Non ulli est animus stricto concurrere ferro;
Missilibus longe et vasto clamore lacessunt.
Venerat antiquis Corythi de finibus Acron,
Graius homo, infectos linquens profugus hymenæos:
Hunc ubi miscentem longe media agmina vidit,
Purpureum pennis et pactæ conjugis ostro:
Impastus stabula alta leo ceu sæpe peragrans—
Suadet enim vesana fames—si forte fugacem
Conspexit capream, aut surgentem in cornua cervum,
Gaudet, hians immane, comasque arrexit, et hæret
Visceribus super incumbens; lavit improba teter
Ora cruor:
Sic ruit in densos alacer Mezentius hostes.
Sternitur infelix Acron, et calcibus atram
Tundit humum exspirans, infractaque tela cruentat.
Atque idem fugientem haud est dignatus Oroden
Sternere, nec jacta cæcum dare cuspide vulnus:
Obvius adversoque occurrit, seque viro vir
Contulit, haud furto melior, sed fortibus armis.
Tum super abjectum posito pede nixus et hasta:
Pars belli haud temnenda, viri, jacet altus Orodes.
Conclamant socii lætum pæana secuti.
Ille autem exspirans: "Non me, quicumque es, inulto,
Victor, nec longum lætabere: te quoque fata
Prospectant paria, atque eadem mox arva tenebis."
Ad quem subridens mixta Mezentius ira:
"Nunc morere. Ast de me divum pater atque hominum rex
Viderit." Hoc dicens eduxit corpore telum.
Olli dura quies oculos et ferreus urget
Somnus; in æternam clauduntur lumina noctem.
Cædicus Alcathoum obtruncat, Sacrator Hydaspen;

Partheniumque Rapo et prædurum viribus Orsen:
Messapus Cloniumque Lycaoniumque Ericeten;
Illum infrenis equi lapsu tellure jacentem,
Hunc peditem pedes. Et Lycius processerat Agis,
Quem tamen haud expers Valerus virtutis avitæ
Dejicit; at Thronium Salius, Saliumque Nealces,
Insignis jaculo et longe fallente sagitta.
Jam gravis æquabat luctus et mutua Mavors
Funera; cædebant pariter pariterque ruebant
Victores victique; neque his fuga nota, neque illis.
Di Jovis in tectis iram miserantur inanem
Amborum, et tantos mortalibus esse labores;
Hinc Venus, hinc contra spectat Saturnia Juno.
Pallida Tisiphone media inter millia sævit.
At vero ingentem quatiens Mezentius hastam
Turbidus ingreditur campo. Quam magnus Orion,
Quum pedes incedit medii per maxima Nerei
Stagna viam scindens, humero supereminet undas;
Aut, summis referens annosam montibus ornum,
Ingrediturque solo et caput inter nubila condit:
Talis se vastis infert Mezentius armis.
Huic contra Æneas, speculatus in agmine longo,
Obvius ire parat. Manet imperterritus ille,
Hostem magnanimum opperiens, et mole sua stat;
Atque oculis spatium emensus, quantum satis hastæ:
"Dextra, mihi deus, et telum, quod missile libro,
Nunc adsint; voveo prædonis corpore raptis
Indutum spoliis ipsum te, Lause, tropæum
Æneæ." Dixit; stridentemque eminus hastam
Injicit; illa volans clipeo est excussa, proculque
Egregium Antoren latus inter et ilia figit:
Herculis Antoren comitem, qui missus ab Argis
Hæserat Evandro, atque Itala consederat urbe.
Sternitur infelix alieno vulnere, cœlumque
Aspicit, et dulces moriens reminiscitur Argos.
Tum pius Æneas hastam jacit: illa per orbem
Ære cavum triplici, per linea terga, tribusque
Transiit intextum tauris opus, imaque sedit
Inguine; sed vires haud pertulit. Ocius ensem
Æneas, viso Tyrrheni sanguine lætus,

Eripit a femine, et trepidanti fervidus instat.
Ingemuit cari graviter genitoris amore,
Ut vidit, Lausus; lacrimæque per ora volutæ.
Hic mortis duræ casum tuaque optima facta,
Si qua fidem tanto est operi latura vetustas,
Non equidem, nec te, juvenis memorande, silebo.
Ille pedem referens, et inutilis, inque ligatus
Cedebat, clipeoque inimicum hastile trahebat.
Prorupit juvenis, seseque immiscuit armis;
Jamque assurgentis dextra plagamque ferentis
Æneæ subiit mucronem, ipsumque morando
Sustinuit; socii magno clamore sequuntur,
Dum genitor nati parma protectus abiret;
Telaque conjiciunt, proturbantque eminus hostem
Missilibus. Furit Æneas, tectusque tenet se.
Ac velut, effusa si quando grandine nimbi
Præcipitant, omnis campis diffugit arator,
Omnis et agricola, et tuta latet arce viator
Aut amnis ripis aut alti fornice saxi,
Dum pluit in terris; ut possint, sole reducto,
Exercere diem: sic obrutus undique telis
Æneas nubem belli, dum detonet, omnem
Sustinet, et Lausum increpitat, Lausoque minatur:
"Quo moriture ruis, majoraque viribus audes?
Fallit te incautum pietas tua." Nec minus ille
Exsultat demens: sævæ jamque altius iræ
Dardanio surgunt ductori, extremaque Lauso
Parcæ fila legunt: validum namque exigit ensem
Per medium Æneas juvenem, totumque recondit:
Transiit et parmam mucro, levia arma minacis,
Et tunicam, molli mater quam neverat auro;
Implevitque sinum sanguis; tum vita per auras
Concessit mæsta ad manes, corpusque reliquit.
At vero ut vultum vidit morientis et ora,
Ora modis Anchisiades pallentia miris,
Ingemuit miserans graviter, dextramque tetendit;
Et mentem patriæ strinxit pietatis imago.
"Quid tibi nunc, miserande puer, pro laudibus istis,
Quid pius Æneas tanta dabit indole dignum?
Arma, quibus lætatus, habe tua; teque parentum

Manitus et cineri, si qua est ea cura, remitto.
Hoc tamen infelix miseram solabere mortem:
Æneæ magni dextra cadis." Increpat ultro
Cunctantes socios, et terra sublevat ipsum,
Sanguine turpantem comtos de more capillos.
  Interea genitor Tiberini ad fluminis undam
Vulnera siccabat lymphis, corpusque levabat
Arboris acclinis trunco. Procul ærea ramis
Dependet galea, et prato gravia arma quiescunt,
Stant lecti circum juvenes: ipse æger, anhelans,
Colla fovet, fusus propexam in pectore barbam;
Multa super Lauso rogitat, multumque remittit,
Qui revocent, mæstique ferant mandata parentis.
At Lausum socii exanimem super arma ferebant
Flentes, ingentem, atque ingenti vulnere victum.
Agnovit longe gemitum præsaga mali mens.
Canitiem multo deformat pulvere, et ambas
Ad cœlum tendit palmas, et corpore inhæret.
"Tantane me tenuit vivendi, nate, voluptas,
Up pro me hostili paterer succedere dextræ,
Quem genui? Tuane hæc genitor per vulnera servor,
Morte tua vivens? Heu, nunc misero mihi demum
Exsilium infelix! nunc alte vulnus adactum!
Idem ego, nate, tuum maculavi crimine nomen,
Pulsus ob invidiam solio sceptrisque paternis.
Debueram patriæ pœnas odiisque meorum:
Omnes per mortes animam sontem ipse dedissem!
Nunc vivo! neque adhuc homines lucemque relinquo!
Sed linquam." Simul hoc dicens attollit in ægrum
Se femur; et, quamquam vis alto vulnere tardat,
Haud dejectus equum duci jubet. Hoc decus illi,
Hoc solamen erat; bellis hoc victor abibat
Omnibus. Alloquitur mærentem, et talibus infit:
"Rhœbe, diu—res si qua diu mortalibus ulla est—
Viximus. Aut hodie victor spolia illa cruenta
Et caput Æneæ referes, Lausique dolorum
Ultor eris mecum: aut, aperit si nulla viam vis,
Occumbes pariter. Neque enim, fortissime, credo,
Jussa aliena pati et dominos dignabere Teucros."
Dixit, et exceptus tergo consueta locavit

Membra, manusque ambas jaculis oneravit acutis,
Ære caput fulgens, cristaque hirsutus equina.
Sic cursum in medios rapidus dedit. Æstuat ingens
Uno in corde pudor, mixtoque insania luctu,
[Et Furiis agitatus amor, et conscia virtus;]
Atque hic Ænean magna ter voce vocavit.
Æneas—agnovit enim—lætusque precatur:
"Sic pater ille deum faciat, sic altus Apollo!
Incipias conferre manum."
Tantum effatus, et infesta subit obvius hasta.
Ille autem: "Quid me erepto, sævissime, nato
Terres? hæc via sola fuit, qua perdere posses.
Nec mortem horremus, nec divum parcimus ulli.
Desine: jam venio moriturus, et hæc tibi porto
Dona prius." Dixit, telumque intorsit in hostem;
Inde aliud super atque aliud figitque, volatque
Ingenti gyro: sed sustinet aureus umbo.
Ter circum adstantem lævos equitavit in orbes,
Tela manu jaciens; ter secum Troïus heros
Immanem ærato circumfert tegmine silvam.
Inde ubi tot traxisse moras, tot spicula tædet
Vellere, et urgetur pugna congressus iniqua:
Multa movens animo, jam tandem erumpit, et inter
Bellatoris equi cava tempora conjicit hastam.
Tollit se arrectum quadrupes, et calcibus auras
Verberat, effusumque equitem super ipse secutus
Implicat, ejectoque incumbit cernuus armo.
Clamore incendunt cœlum Troësque Latinique.
Advolat Æneas, vaginaque eripit ensem,
Et super hæc: "Ubi nunc Mezentius acer, et illa
Effera vis animi?" Contra Tyrrhenus, ut auras
Suspiciens hausit cœlum, mentemque recepit:
"Hostis amare, quid increpitas, mortemque minaris?
Nullum in cæde nefas; nec sic ad prœlia veni;
Nec tecum meus hæc pepigit mihi fœdera Lausus.
Unum hoc, per, si qua est victis venia hostibus, oro:
Corpus humo patiare tegi. Scio acerba meorum
Circumstare odia: hunc, oro, defende furorem,
Et me consortem nati concede sepulcro."
Hæc loquitur, juguloque haud inscius accipit ensem,
Undantique animam diffundit in arma cruore.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER UNDECIMUS.

Oceanum interea surgens Aurora reliquit.
Æneas, quamquam et sociis dare tempus humandis
Præcipitant curæ, turbataque funere mens est,
Vota deum primo victor solvebat Eoo.
Ingentem quercum decisis undique ramis
Constituit tumulo, fulgentiaque induit arma,
Mezenti ducis exuvias; tibi, magne, tropæum,
Bellipotens: aptat rorantes sanguine cristas,
Telaque trunca viri, et bis sex thoraca petitum
Perfossumque locis: clipeumque ex ære sinistræ
Subligat, atque ensem collo suspendit eburnum.
Tum socios, namque omnis eum stipata tegebat
Turba ducum, sic incipiens hortatur ovantes:
"Maxima res effecta, viri; timor omnis abesto,
Quod superest; hæc sunt spolia, et de rege superbo
Primitiæ; manibusque meis Mezentius hic est.
Nunc iter ad regem nobis murosque Latinos.
Arma parate animis, et spe præsumite bellum,
Ne qua mora ignaros, ubi primum vellere signa
Annuerint superi pubemque educere castris,
Impediat, segnisve metu sententia tardet.
Interea socios inhumataque corpora terræ
Mandemus: qui solus honos Acheronte sub imo est.
Ite," ait; "egregias animas, quæ sanguine nobis
Hanc patriam peperere suo, decorate supremis
Muneribus; mæstamque Evandri primus ad urbem
Mittatur Pallas, quem non virtutis egentem

Abstulit atra dies, et funere mersit acerbo."
  Sic ait illacrimans, recipitque ad limina gressum:
Corpus ubi exanimi positum Pallantis Acœtes
Servabat senior, qui Parrhasio Evandro
Armiger ante fuit; sed non felicibus æque
Tum comes auspiciis caro datus ibat alumno.
Circum omnis famulumque manus Trojanaque turba
Et mæstum Iliades crinem de more solutæ.
Ut vero Æneas foribus sese intulit altis,
Ingentem gemitum tunsis ad sidera tollunt
Pectoribus, mæstoque immugit regia luctu.
Ipse caput nivei fultum Pallantis et ora
Ut vidit, levique patens in pectore vulnus
Cuspidis Ausoniæ, lacrimis ita fatur obortis:
"Tene," inquit, "miserande puer, quum læta veniret,
Invidit fortuna mihi, ne regna videres
Nostra, neque ad sedes victor veherere paternas?
Non hæc Evandro de te promissa parenti
Discedens dederam: quum me complexus euntem
Mitteret in magnum imperium, metuensque moneret
Acres esse viros, cum dura prœlia gente.
Et nunc ille quidem spe multum captus inani
Fors et vota facit, cumulatque altaria donis;
Nos juvenem exanimum, et nil jam cœlestibus ullis
Debentem, vano mæsti comitamur honore.
Infelix, nati funus crudele videbis!
Hi nostri reditus, exspectatique triumphi?
Hæc mea magna fides? At non, Evandre, pudendis
Vulneribus pulsum aspicies: nec sospite dirum
Optabis nato funus pater. Hei mihi, quantum
Præsidium Ausonia, et quantum tu perdis, Iule!"
  Hæc ubi deflevit, tolli miserabile corpus
Imperat, et toto lectos ex agmine mittit
Mille viros, qui supremum comitentur honorem,
Intersintque patris lacrimis: solatia luctus
Exigua ingentis, misero sed debita patri.
Haud segnes alii crates et molle feretrum
Arbuteis texunt virgis et vimine querno,
Exstructosque toros obtentu frondis inumbrant.
Hic juvenem agresti sublimem stramine ponunt;

Qualem virgineo demessum pollice florem
Seu mollis violæ, seu languentis hyacinthi,
Cui neque fulgor adhuc, nec dum sua forma recessit;
Non jam mater alit tellus, viresque ministrat.
Tunc geminas vestes auroque ostroque rigentes
Extulit Æneas, quas illi læta laborum
Ipsa suis quondam manibus Sidonia Dido
Fecerat, et tenui telas discreverat auro.
Harum unam juveni supremum mæstus honorem
Induit, arsurasque comas obnubit amictu;
Multaque præterea Laurentis præmia pugnæ
Aggerat, et longo prædam jubet ordine duci.
Addit equos et tela, quibus spoliaverat hostem.
Vinxerat et post terga manus, quos mitteret umbris
Inferias, cæso sparsuros sanguine flammam;
Indutosque jubet truncos hostilibus armis
Ipsos ferre duces, inimicaque nomina figi.
Ducitur infelix ævo confectus Acœtes,
Pectora nunc fœdans pugnis, nunc unguibus ora;
Sternitur, et toto projectus corpore terræ.
Ducunt et Rutulo perfusos sanguine currus.
Post bellator equus, positis insignibus, Æthon
It lacrimans, guttisque humectat grandibus ora.
Hastam alii galeamque ferunt; nam cetera Turnus
Victor habet. Tum mæsta phalanx Teucrique sequuntur,
Tyrrhenique duces, et versis Arcades armis.
Postquam omnis longe comitum processerat ordo,
Substitit Æneas, gemituque hæc addidit alto:
"Nos alias hinc ad lacrimas eadem horrida belli
Fata vocant. Salve æternum mihi, maxime Palla,
Æternumque vale." Nec plura effatus ad altos
Tendebat muros, gressumque in castra ferebat.
Jamque oratores aderant ex urbe Latina,
Velati ramis oleæ, veniamque rogantes:
Corpora, per campos ferro quæ fusa jacebant,
Redderet, ac tumulo sineret succedere terræ;
Nullum cum victis certamen et æthere cassis;
Parceret hospitibus quondam socerisque vocatis.
Quos bonus Æneas, haud aspernanda precantes,
Prosequitur venia, et verbis hæc insuper addit:

"Quænam vos tanto fortuna indigna, Latini,
Implicuit bello, qui nos fugiatis amicos?
Pacem me exanimis et Martis sorte peremtis
Oratis? equidem et vivis concedere vellem.
Nec veni, nisi fata locum sedemque dedissent;
Nec bellum cum gente gero: rex nostra reliquit
Hospitia, et Turni potius se credidit armis.
Æquius huic Turnum fuerat se opponere morti.
Si bellum finire manu, si pellere Teucros
Apparat, his mecum decuit concurrere telis;
Vixet, cui vitam deus aut sua dextra dedisset.
Nunc ite, et miseris supponite civibus ignem."
Dixerat Æneas. Olli obstupuere silentes;
Conversique oculos inter se atque ora tenebant.
Tum senior semperque odiis et crimine Drances
Infensus juveni Turno sic ore vicissim
Orsa refert: "O fama ingens, ingentior armis,
Vir Trojane, quibus cœlo te laudibus æquem?
Justitiæne prius mirer, belline laborum?
Nos vero hæc patriam grati referemus ad urbem;
Et te, si qua viam dederit fortuna, Latino
Jungemus regi. Quærat sibi fœdera Turnus.
Quin et fatales murorum atollere moles,
Saxaque subvectare humeris Trojana juvabit."
Dixerat hæc, unoque omnes eadem ore fremebant.
Bis senos pepigere dies, et pace sequestra
Per silvas Teucri, mixtique impune Latini,
Erravere jugis. Ferro sonat icta bipenni
Fraxinus; evertunt actas ad sidera pinus;
Robora nec cuneis et olentem scindere cedrum,
Nec plaustris cessant vectare gementibus ornos.
Et jam Fama volans, tanti prænuncia luctus,
Evandrum Evandrique domos et mœnia complet,
Quæ modo victorem Latio Pallanta ferebat.
Arcades ad portas ruere, et de more vetusto
Funereas rapuere faces. Lucet via longo
Ordine flammarum, et late discriminat agros.
Contra turba Phrygum veniens plangentia jungunt
Agmina. Quæ postquam matres succedere tectis
Viderunt, mæstam incendunt clamoribus urbem.

At non Evandrum potis est vis ulla tenere;
Sed venit in medios. Feretro Pallanta reposto
Procubuit super, atque hæret lacrimansque gemensque,
Et via vix tandem voci laxata dolore est:
"Non hæc, o Palla, dederas promissa parenti.
Cautius ut sævo velles te credere Marti!
Haud ignarus eram, quantum nova gloria in armis,
Et prædulce decus primo certamine posset.
Primitiæ juvenis miseræ! bellique propinqui
Dura rudimenta! et nulli exaudita deorum
Vota precesque meæ! tuque, o sanctissima conjux,
Felix morte tua, neque in hunc servata dolorem!
Contra ego vivendo vici mea fata, superstes
Restarem ut genitor. Troum socia arma secutum
Obruerent Rutuli telis! animam ipse dedissem,
Atque hæc pompa domum me, non Pallanta, referret!
Nec vos arguerim, Teucri, nec fœdera, nec quas
Junximus hospitio dextras; sors ista senectæ
Debita erat nostræ. Quod si immatura manebat
Mors natum, cæsis Volscorum millibus ante,
Ducentem in Latium Teucros cecidisse juvabit.
Quin ego non alio digner te funere, Palla,
Quam pius Æneas, et quam magni Phryges et quam
Tyrrhenique duces, Tyrrhenum exercitus omnis.
Magna tropæa ferunt, quos dat tua dextera leto;
Tu quoque nunc stares immanis truncus in armis;
Esset par ætas, et idem si robur ab annis,
Turne. Sed infelix Teucros quid demoror armis?
Vadite, et hæc memores regi mandata referte:
Quod vitam moror invisam, Pallante peremto,
Dextera causa tua est; Turnum natoque patrique
Quam debere vides. Meritis vacat hic tibi solus
Fortunæque locus. Non vitæ gaudia quæro,
Nec fas: sed nato manes perferre sub imos."
  Aurora interea miseris mortalibus almam
Extulerat lucem, referens opera atque labores.
Jam pater Æneas, jam curvo in litore Tarchon
Constituere pyras: huc corpora quisque suorum
More tulere patrum; subjectisque ignibus atris
Conditur in tenebras altum caligine cœlum.

Ter circum accensos, cincti fulgentibus armis,
Decurrere rogos; ter mæstum funeris ignem
Lustravere in equis; ululatusque ore dedere.
Spargitur et tellus lacrimis, sparguntur et arma.
It cœlo clamorque virum clangorque tubarum.
Hinc alii spolia occisis derepta Latinis
Conjiciunt igni, galeas, ensesque decoros,
Frenaque, ferventesque rotas; pars munera nota,
Ipsorum clipeos, et non felicia tela.
Multa boum circa mactantur corpora Morti;
Sætigerosque sues raptasque ex omnibus agris
In flammam jugulant pecudes. Tum litore toto
Ardentes spectant socios, semiustaque servant
Busta; neque avelli possunt, nox humida donec
Invertit cœlum stellis fulgentibus aptum.
Nec minus et miseri diversa in parte Latini
Innumeras struxere pyras; et corpora partim
Multa virum terræ infodiunt, avectaque partim
Finitimos tollunt in agros, urbique remittunt:
Cetera, confusæque ingentem cædis acervum,
Nec numero nec honore cremant; tunc undique vasti
Certatim crebris collucent ignibus agri.
Tertia lux gelidam cœlo dimoverat umbram:
Mærentes altum cinerem et confusa ruebant
Ossa focis, tepidoque onerabant aggere terræ.
Jam vero in tectis prædivitis urbe Latini
Præcipuus fragor, et longi pars maxima luctus.
Hic matres, miseræque nurus, hic cara sororum
Pectora mærentum, puerique parentibus orbi,
Dirum exsecrantur bellum Turnique hymenæos;
Ipsum armis, ipsumque jubent decernere ferro,
Qui regnum Italiæ et primos sibi poscat honores.
Ingravat hæc sævus Drances, solumque vocari
Testatur, solum posci in certamina Turnum.
Multa simul contra variis sententia dictis
Pro Turno; et magnum reginæ nomen obumbrat;
Multa virum meritis sustentat fama tropæis.
Hos inter motus, medio in flagrante tumultu,
Ecce, super mæsti magna Diomedis ab urbe
Legati responsa ferunt: nihil omnibus actum

Tantorum impensis operum; nil dona, neque aurum,
Nec magnas valuisse preces; alia arma Latinis
Quærenda, aut pacem Trojano ab rege petendam.
Deficit ingenti luctu rex ipse Latinus.
Fatalem Ænean manifesto numine ferri,
Admonet ira deum, tumulique ante ora recentes.
Ergo concilium magnum, primosque suorum
Imperio accitos, alta intra limina cogit.
Olli convenere, fluuntque ad regia plenis
Tecta viis. Sedet in mediis et maximus ævo,
Et primus sceptris, haud læta fronte Latinus.
Atque hic legatos Ætola ex urbe remissos,
Quæ referant, fari jubet, et responsa reposcit
Ordine cuncta suo. Tum facta silentia linguis.
Et Venulus dicto parens ita farier infit:
"Vidimus, o cives, Diomedem Argivaque castra,
Atque iter emensi casus superavimus omnes;
Contigimusque manum, qua concidit Ilia tellus.
Ille urbem Argyripam, patriæ cognomine gentis,
Victor Gargani condebat Iapygis arvis.
Postquam introgressi, et coram data copia fandi:
Munera præferimus, nomen patriamque docemus;
Qui bellum intulerint, quæ causa attraxerit Arpos.
Auditis ille hæc placido sic reddidit ore:
'O fortunatæ gentes, Saturnia regna,
Antiqui Ausonii, quæ vos fortuna quietos
Sollicitat, suadetque ignota lacessere bella?
Quicumque Iliacos ferro violavimus agros,—
Mitto ea, quæ muris bellando exhausta sub altis,
Quos Simoïs premat ille viros,—infanda per orbem
Supplicia et scelerum pœnas expendimus omnes,
Vel Priamo miseranda manus; scit triste Minervæ
Sidus, et Euboïcæ cautes, ultorque Caphereus.
Militia ex illa diversum ad litus adacti,
Atrides Protei Menelaus adusque columnas
Exsulat; Ætnæos vidit Cyclopas Ulixes.
Regna Neoptolemi referam, versosque penates
Idomenei? Libycone habitantes litore Locros?
Ipse Mycenæus magnorum ductor Achivum
Conjugis infandæ prima intra limina dextra

Oppetiit; devictam Asiam subsedit adulter.
Invidisse deos, patriis ut redditus aris
Conjugium optatum et pulchram Calydona viderem?
Nunc etiam horribili visu portenta sequuntur,
Et socii amissi petierunt æthera pennis,
Fluminibusque vagantur aves, heu dira meorum
Supplicia! et scopulos lacrimosis vocibus implent.
Hæc adeo ex illo mihi jam speranda fuerunt
Tempore, quum ferro cœlestia corpora demens
Appetii, et Veneris violavi vulnere dextram.
Ne vero, ne me ad tales impellite pugnas.
Nec mihi cum Teucris ullum post eruta bellum
Pergama; nec veterum memini lætorve malorum.
Munera, quæ patriis ad me portatis ab oris,
Vertite ad Ænean. Stetimus tela aspera contra,
Contulimusque manus: experto credite, quantus
In clipeum assurgat, quo turbine torqueat hastam.
Si duo præterea tales Idæa tulisset
Terra viros, ultro Inachias venisset ad urbes
Dardanus, et versis lugeret Græcia fatis.
Quidquid apud duræ cessatum est mœnia Trojæ,
Hectoris Æneæque manu victoria Graium
Hæsit, et in decimum vestigia retulit annum.
Ambo animis, ambo insignes præstantibus armis;
Hic pietate prior. Coëant in fœdera dextræ,
Qua datur: ast, armis concurrant arma, cavete.'
Et responsa simul quæ sint, rex optime, regis
Audisti, et quæ sit magno sententia bello."
Vix ea legati; variusque per ora cucurrit
Ausonidum turbata fremor: ceu saxa morantur
Quum rapidos amnes, fit clauso gurgite murmur,
Vicinæque fremunt ripæ crepitantibus undis.
Ut primum placati animi, et trepida ora quierunt,
Præfatus divos solio rex infit ab alto:
"Ante equidem summa de re statuisse, Latini,
Et vellem, et fuerat melius; non tempore tali
Cogere concilium, quum muros assidet hostis.
Bellum importunum, cives, cum gente deorum,
Invictisque viris gerimus, quos nulla fatigant
Prœlia, nec victi possunt absistere ferro.

Spem si quam adscitis Ætolum habuistis in armis,
Ponite. Spes sibi quisque: sed hæc quam angusta videtis.
Cetera qua rerum jaceant perculsa ruina,
Ante oculos interque manus sunt omnia vestras.
Nec quemquam incuso. Potuit quæ plurima virtus
Esse, fuit. Toto certatum est corpore regni.
Nunc adeo, quæ sit dubiæ sententia menti,
Expediam, et paucis—animos adhibete—docebo.
Est antiquus ager Tusco mihi proximus amni,
Longus in occasum, fines super usque Sicanos;
Aurunci Rutulique serunt, et vomere duros
Exercent colles, atque horum asperrima pascunt.
Hæc omnis regio, et celsi plaga pinea montis,
Cedat amicitiæ Teucrorum; et fœderis æquas
Dicamus leges, sociosque in regna vocemus;
Considant, si tantus amor, et mœnia condant.
Sin alios fines aliamque capessere gentem
Est animus, possuntque solo decedere nostro;
Bis denas Italo texamus robore naves,
Seu plures complere valent: jacet omnis ad undam
Materies; ipsi numerumque modumque carinis
Præcipiant; nos æra, manus, navalia demus.
Præterea, qui dicta ferant et fœdera firment,
Centum oratores prima de gente Latinos
Ire placet, pacisque manu pretendere ramos;
Munera portantes aurique eborisque talenta
Et sellam regni trabeamque insignia nostri.
Consulite in medium, et rebus succurrite fessis."
Tum Drances, idem infensus, quem gloria Turni
Obliqua invidia stimulisque agitabat amaris,
Largus opum et lingua melior, sed frigida bello
Dextera, consiliis habitus non futilis auctor,
Seditione potens—genus huic materna superbum
Nobilitas dabat, incertum de patre ferebat—
Surgit, et his onerat dictis atque aggerat iras:
"Rem nulli obscuram, nostræ nec vocis egentem,
Consulis, o bone rex. Cuncti se scire fatentur,
Quid fortuna ferat populi; sed dicere mussant.
Det libertatem fandi, flatusque remittat,
Cujus ob auspicium infaustum moresque sinistros—

Dicam equidem, licet arma mihi mortemque minetur—
Lumina tot cecidisse ducum, totamque videmus
Consedisse urbem luctu, dum Troïa tentat
Castra, fugæ fidens, et cœlum territat armis.
Unum etiam donis istis, quæ plurima mitti
Dardanidis dicique jubes, unum, optime regum,
Adjicias; nec te ullius violentia vincat,
Quin natam egregio genero dignisque hymenæis
Des, pater, et pacem hanc æterno fœdere jungas.
Quod si tantus habet mentes et pectora terror,
Ipsum obtestemur, veniamque oremus ab ipso;
Cedat, jus proprium regi patriæque remittat.
Quid miseros toties in aperta pericula cives
Projicis, o Latio caput horum et causa malorum?
Nulla salus bello: pacem te poscimus omnes,
Turne, simul pacis solum inviolabile pignus.
Primus ego, invisum quem tu tibi fingis, et esse
Nil moror, en supplex venio. Miserere tuorum,
Pone animos, et pulsus abi. Sat funera fusi
Vidimus, ingentes et desolavimus agros.
Aut si fama movet, si tantum pectore robur
Concipis, et si adeo dotalis regia cordi est;
Aude, atque adversum fidens fer pectus in hostem.
Scilicet, ut Turno contingat regia conjux,
Nos, animæ viles, inhumata infletaque turba,
Sternamur campis. Et jam tu, si qua tibi vis,
Si patrii quid Martis habes, illum aspice contra,
Qui vocat."
Talibus exarsit dictis violentia Turni;
Dat gemitum, rumpitque has imo pectore voces:
"Larga quidem, Drance, semper tibi copia fandi
Tum, quum bella manus poscunt; patribusque vocatis
Primus ades. Sed non replenda est curia verbis,
Quæ tuto tibi magna volant, dum distinet hostem
Agger mœrorum, nec inundant sanguine fossæ.
Proinde tona eloquio,—solitum tibi; meque timoris
Argue tu, Drance, quando tot stragis acervos
Teucrorum tua dextra dedit, passimque tropæis
Insignis agros. Possit quid vivida virtus,
Experiare licet: nec longe scilicet hostes

Quærendi nobis; circumstant undique muros.
Imus in adversos? quid cessas? an tibi Mavors
Ventosa in lingua pedibusque fugacibus istis
Semper erit?
Pulsus ego? aut quisquam merito, fœdissime, pulsum
Arguet, Iliaco tumidum qui crescere Thybrim
Sanguine, et Evandri totam cum stirpe videbit
Procubuisse domum, atque exutos Arcadas armis?
Haud ita me experti Bitias et Pandarus ingens,
Et quos mille die victor sub Tartara misi,
Inclusus muris hostilique aggere septus.
Nulla salus bello. Capiti cane talia demens
Dardanio, rebusque tuis. Proinde omnia magno
Ne cessa turbare metu, atque extollere vires
Gentis bis victæ; contra premere arma Latini.
Nunc et Myrmidonum proceres Phrygia arma tremiscunt,
Nunc et Tydides, et Larissæus Achilles;
Amnis et Hadriacas retro fugit Aufidus undas.
Vel quum se pavidum contra mea jurgia fingit
Artificis scelus, et formidine crimen acerbat.
Nunquam animam talem dextra hac—absiste moveri—
Amittes; habitet tecum, et sit pectore in isto.
Nunc ad te, et tua magna, pater, consulta revertor.
Si nullam nostris ultra spem ponis in armis,
Si tam deserti sumus, et semel agmine verso
Funditus occidimus neque habet fortuna regressum,
Oremus pacem, et dextras tendamus inertes.
Quanquam o, si solitæ quidquam virtutis adesset,
Ille mihi ante alios fortunatusque laborum,
Egregiusque animi, qui, ne quid tale videret,
Procubuit moriens, et humum semel ore momordit.
Sin et opes nobis, et adhuc intacta juventus,
Auxilioque urbes Italæ populique supersunt;
Sin et Trojanis cum multo gloria venit
Sanguine; sunt illis sua funera, parque per omnes
Tempestas; cur indecores in limine primo
Deficimus? cur ante tubam tremor occupat artus?
Multa dies variique labor mutabilis ævi
Retulit in melius; multos alterna revisens
Lusit et in solido rursus fortuna locavit.

Non erit auxilio nobis Ætolus et Arpi:
At Messapus erit, felixque Tolumnius, et quos
Tot populi misere duces; nec tarda sequetur
Gloria delectos Latio et Laurentibus agris.
Est et Volscorum egregia de gente Camilla,
Agmen agens equitum et florentes ære catervas.
Quod si me solum Teucri in certamina poscunt,
Idque placet, tantumque bonis communibus obsto;
Non adeo has exosa manus victoria fugit,
Ut tanta quidquam pro spe tentare recusem.
Ibo animis contra: vel magnum præstet Achillem,
Factaque Vulcani manibus paria induat arma
Ille licet. Vobis animam hanc soceroque Latino
Turnus ego, haud ulli veterum virtute secundus,
Devovi. Solum Æneas vocat: et, vocet, oro.
Nec Drances potius, sive est hæc ira deorum,
Morte luat; sive est virtus et gloria, tollat."
   Illi hæc inter se dubiis de rebus agebant
Certantes: castra Æneas aciemque movebat.
Nuncius ingenti per regia tecta tumultu
Ecce ruit, magnisque urbem terroribus implet:
Instructos acie Tiberino a flumine Teucros
Tyrrhenamque manum totis descendere campis.
Extemplo turbati animi, concussaque vulgi
Pectora, et arrectæ stimulis haud mollibus iræ.
Arma Manu trepidi poscunt; fremit arma juventus;
Flent mæsti mussantque patres. Hic undique clamor
Dissensu vario magnus se tollit in auras:
Haud secus atque alto in luco quum forte catervæ
Consedere avium, piscosove amne Padusæ
Dant sonitum rauci per stagna loquacia cycni.
"Immo," ait, "o cives," arrepto tempore Turnus,
"Cogite concilium, et pacem laudate sedentes:
Illi armis in regna ruant." Nec plura locutus
Corripuit sese et tectis citus extulit altis.
"Tu, Voluse, armari Volscorum edice maniplis;
Duc," ait, "et Rutulos. Equitem, Messapus, in armis,
Et cum fratre Coras, latis diffundite campis.
Pars aditus urbis firment turresque capessant:
Cetera, qua jusso, mecum manus inferat arma."

Ilicet in muros tota discurritur urbe.
Concilium ipse pater et magna incepta Latinus
Deserit, ac tristi turbatus tempore differt;
Multaque se incusat, qui non acceperit ultro
Dardanium Ænean, generumque adsciverit urbi.
Præfodiunt alii portas, aut saxa sudesque
Subvectant. Bello dat signum rauca cruentum
Buccina. Tum muros varia cinxere corona
Matronæ puerique; vocat labor ultimus omnes.
Nec non ad templum summasque ad Palladis arces
Subvehitur magna matrum regina caterva,
Dona ferens; juxtaque comes Lavinia virgo,
Causa mali tanti, oculos dejecta decoros.
Succedunt matres, et templum thure vaporant,
Et mæstas alto fundunt de limine voces:
"Armipotens, præses belli, Tritonia virgo,
Frange manu telum Phrygii prædonis, et ipsum
Pronum sterne solo, portisque effunde sub altis."
Cingitur ipse furens certatim in prœlia Turnus.
Jamque adeo Rutulum thoraca indutus ahenis
Horrebat squamis, surasque incluserat auro,
Tempora nudus adhuc; laterique accinxerat ensem;
Fulgebatque alta decurrens aureus arce;
Exsultatque animis, et spe jam præcipit hostem.
Qualis ubi abruptis fugit præsepia vinclis
Tandem liber equus, campoque potitus aperto
Aut ille in pastus armentaque tendit equarum,
Aut assuetus aquæ perfundi flumine noto
Emicat, arrectisque fremit cervicibus alte
Luxurians; luduntque jubæ per colla, per armos.
Obvia cui, Volscorum acie comitante, Camilla
Occurrit, portisque ab equo regina sub ipsis
Desiluit; quam tota cohors imitata relictis
Ad terram defluxit equis; tum talia fatur:
"Turne, sui merito si qua est fiducia forti,
Audeo et Æneadum promitto occurrere turmæ,
Solaque Tyrrhenos equites ire obvia contra.
Me sine prima manu tentare pericula belli:
Tu pedes ad muros subsiste, et mœnia serva."
Turnus ad hæc, occulos horrenda in virgine fixus:

"O decus Italiæ virgo, quas dicere grates,
Quasve referre parem? sed nunc, est omnia quando
Iste animus supra, mecum partire laborem.
Æneas, ut fama fidem missique reportant
Exploratores, equitum levia improbus arma
Præmisit, quaterent campos; ipse ardua montis
Per deserta jugo superans adventat ad urbem.
Furta paro belli convexo in tramite silvæ,
Ut bivias armato obsidam millite fauces.
Tu Tyrrhenum equitem collatis excipe signis;
Tecum acer Messapus erit, turmæque Latinæ,
Tiburnique manus: ducis et tu concipe curam."
Sic ait, et paribus Messapum in prœlia dictis
Hortatur sociosque duces, et pergit in hostem.
Est curvo anfractu valles, accommoda fraudi
Armorumque dolis, quam densis frondibus atrum
Urget utrimque latus; tenuis quo semita ducit,
Angustæque ferunt fauces aditusque maligni.
Hanc super in speculis summoque in vertice montis
Planities ignota jacet, tutique receptus;
Seu dextra lævaque velis occurrere pugnæ,
Sive instare jugis, et grandia volvere saxa.
Huc juvenis nota fertur regione viarum,
Arripuitque locum, et silvis insedit iniquis.
Velocem interea superis in sedibus Opim,
Unam ex virginibus sociis sacraque caterva,
Compellabat, et has tristes Latonia voces
Ore dabat: "Graditur bellum ad crudele Camilla,
O virgo, et nostris nequidquam cingitur armis,
Cara mihi ante alias." Neque enim novus iste Dianæ
Venit amor, subitaque animum dulcedine movit.
Pulsus ob invidiam regno viresque superbas
Priverno antiqua Metabus quum excederet urbe,
Infantem fugiens media inter prœlia belli
Sustulit exsilio comitem, matrisque vocavit
Nomine Casmillæ, mutata parte, Camillam.
Ipse, sinu præ se portans, juga longa petebat
Solorum nemorum; tela undique sæva premebant,
Et circum fuso volitabant milite Volsci.
Ecce, fugæ medio summis Amasenus abundans

Spumabat ripis; tantus se nubibus imber
Ruperat. Ille, inuare parans, infantis amore
Tardatur, caroque oneri timet. Omnia secum
Versanti subito vix hæc sententia sedit:
Telum immane, manu valida quod forte gerebat
Bellator, solidum nodis et robore cocto;
Huic natam, libro et silvestri subere clausam,
Implicat, atque habilem mediæ circumligat hastæ,
Quam dextra ingenti librans ita ad æthera fatur:
"Alma, tibi hanc, nemorum cultrix, Latonia virgo,
Ipse pater famulam voveo; tua prima per auras
Tela tenens supplex hostem fugit. Accipe, testor,
Diva tuam, quæ nunc dubiis committitur auris."
Dixit, et adducto contortum hastile lacerto
Immittit: sonuere undæ; rapidum super amnem
Infelix fugit in jaculo stridente Camilla.
At Metabus, magna propius jam urgente caterva,
Dat sese fluvio, atque hastam cum virgine victor
Gramineo donum Triviæ de cespite vellit.
Non illum tectis ullæ, non mœnibus urbes
Accepere, neque ipse manus feritate dedisset;
Pastorum et solis exegit montibus ævum.
Hic natam in dumis interque horrentia lustra
Armentalis equæ mammis et lacte ferino
Nutribat, teneris immulgens ubera labris.
Utque pedum primis infans vestigia plantis
Institerat, jaculo palmas oneravit acuto,
Spiculaque ex humero parvæ suspendit et arcum.
Pro crinali auro, pro longæ tegmine pallæ,
Tigridis exuviæ per dorsum a vertice pendent.
Tela manu jam tum tenera puerilia torsit,
Et fundam tereti circum caput egit habena,
Strymoniamque gruem, aut album dejecit olorem.
Multæ illam frustra Tyrrhena per oppida matres
Optavere nurum: sola contenta Diana,
Æternum telorum et virginitatis amorem
Intemerata colit. "Vellem haud correpta fuisset
Militia tali, conata lacessere Teucros;
Cara mihi comitumque foret nunc una mearum.
Verum age, quandoquidem fatis urgetur acerbis,

Labere, Nympha, polo, finesque invise Latinos,
Tristis ubi infausto committitur omine pugna.
Hæc cape, et ultricem pharetra deprome sagittam:
Hac, quicumque sacrum violarit vulnere corpus,
Tros Italusve, mihi pariter det sanguine pœnas,
Post ego nube cava miserandæ corpus et arma
Inspoliata feram tumulo, patriæque reponam."
Dixit: at illa leves cœli delapsa per auras
Insonuit, nigro circumdata turbine corpus.
At manus interea muris Trojana propinquat,
Etruscique duces, equitumque exercitus omnis,
Compositi numero in turmas. Fremit æquore toto
Insultans sonipes, et pressis pugnat habenis
Huc obversus et huc; tum late ferreus hastis
Horret ager, campique armis sublimibus ardent.
Nec non Messapus contra, celeresque Latini,
Et cum fratre Coras, et virginis ala Camillæ,
Adversi campo apparent, hastasque reductis
Protendunt longe dextris, et spicula vibrant;
Adventusque virum fremitusque ardescit equorum.
Jamque intra jactum teli progressus uterque
Substiterat: subito erumpunt clamore, frementesque
Exhortantur equos; fundunt simul undique tela
Crebra nivis ritu, cœlumque obtexitur umbra.
Continuo adversis Tyrrhenus et acer Aconteus
Connixi incurrunt hastis, primique ruinam
Dant sonitu ingenti, perfractaque quadrupedantum
Pectora pectoribus rumpunt. Excussus Aconteus
Fulminis in morem, aut tormento ponderis acti,
Præcipitat longe, et vitam dispergit in auras.
Extemplo turbatæ acies, versique Latini
Rejiciunt parmas, et equos ad mœnia vertunt.
Troës agunt; princeps turmas inducit Asylas.
Jamque propinquabant portis, rursusque Latini
Clamorem tollunt, et mollia colla reflectunt;
Hi fugiunt, penitusque datis referuntur habenis.
Qualis ubi alterno procurrens gurgite pontus
Nunc ruit ad terras, scopulosque superjacit undam
Spumeus, extremamque sinu perfundit arenam;
Nunc rapidus retro, atque æstu revoluta resorbens

Saxa fugit, litusque vado labente relinquit.
Bis Tusci Rutulos egere ad mœnia versos:
Bis rejecti armis respectant terga tegentes.
Tertia sed postquam congressi in prœlia, totas
Implicuere inter se acies, legitque virum vir:
Tum vero et gemitus morientum, et sanguine in alto
Armaque, corporaque, et permixti cæde virorum
Semanimes volvuntur equi; pugna aspera surgit.
Orsilochus Remuli, quando ipsum horrebat adire,
Hastam intorsit equo, ferrumque sub aure reliquit:
Quo sonipes ictu furit arduus, altaque jactat
Vulneris impatiens arrecto pectore crura.
Volvitur ille excussus humi. Catillus Iollan,
Ingentemque animis, ingentem corpore et armis
Dejicit Herminium; nudo cui vertice fulva
Cæsaries, nudique humeri; nec vulnera terrent;
Tantus in arma patet. Latos huic hasta per armos
Acta tremit, duplicatque virum transfixa dolore.
Funditur ater ubique cruor: dant funera ferro
Certantes pulchramque petunt per vulnera mortem.
At medias inter cædes exsultat Amazon,
Unum exserta latus pugnæ, pharetrata Camilla:
Et nunc lenta manu spargens hastilia denset,
Nunc validam dextra rapit indefessa bipennem.
Aureus ex humero sonat arcus et arma Dianæ.
Illa etiam, si quando in tergum pulsa recessit,
Spicula converso fugientia dirigit arcu.
At circum lectæ comites, Larinaque virgo,
Tullaque, et æratam quatiens Tarpeia securem,
Italides; quas ipsa decus sibi dia Camilla
Delegit, pacisque bonas bellique ministras.
Quales Threïciæ quum flumina Thermodontis
Pulsant, et pictis bellantur Amazones armis:
Seu circum Hippolyten, seu quum se Martia curru
Penthesilea refert, magnoque ululante tumultu
Feminea exsultant lunatis agmina peltis.
Quem telo primum, quem postremum, aspera virgo
Dejicis? aut quot humi morientia corpora fundis?
Eunæum Clytio primum patre: cujus apertum
Adversi longa transverberat abiete pectus.

Sanguinis ille vomens rivos cadit, atque cruentam
Mandit humum, moriensque suo se in vulnere versat.
Tum Lirim, Pagasumque super: quorum alter habenas
Suffosso revolutus equo dum colligit, alter
Dum subit, ac dextram labenti tendit inermem,
Præcipites pariterque ruunt. His addit Amastrum
Hippotaden; sequiturque incumbens eminus hasta [que;
Tereaque, Harpalycumque, et Demophoonta, Chromim-
Quotque emissa manu contorsit spicula virgo,
Tot Phrygii cecidere viri. Procul Ornytus armis
Ignotis et equo venator Iapyge fertur;
Cui pellis latos humeros erepta juvenco
Pugnatori operit; caput ingens oris hiatus
Et malæ texere lupi cum dentibus albis,
Agrestisque manus armat sparus. Ipse catervis
Vertitur in mediis, et toto vertice supra est.
Hunc illa exceptum, neque enim labor agmine verso,
Trajicit, et super hæc inimico pectore fatur:
"Silvis te, Tyrrhene, feras agitare putasti?
Advenit qui vestra dies muliebribus armis
Verba redarguerit. Nomen tamen haud leve patrum
Manibus hoc referes, telo cecidisse Camillæ."
Protenus Orsilochum et Buten, duo maxima Teucrum
Corpora: sed Buten aversum cuspide fixit
Loricam galeamque inter, qua colla sedentis
Lucent, et lævo dependet parma lacerto;
Orsilochum, fugiens magnumque agitata per orbem,
Eludit gyro interior, sequiturque sequentem;
Tum validam perque arma viro perque ossa securim,
Altior exsurgens, oranti et multa precanti
Congeminat: vulnus calido rigat ore cerebro.
Incidit huic, subitoque aspectu territus hæsit
Appenninicolæ bellator filius Auni,
Haud Ligurum extremus, dum fallere fata sinebant.
Isque, ubi se nullo jam cursu evadere pugnæ
Posse, neque instantem reginam avertere cernit,
Consilio versare dolos ingressus et astu,
Incipit hæc: "Quid tam egregium, si femina forti
Fidis equo? dimitte fugam, et te cominus æquo
Mecum crede solo, pugnæque accinge pedestri;

Jam nosces, ventosa ferat cui gloria laudem."
Dixit: at illa furens, acrique accensa dolore.
Tradit equum comiti, paribusque resistit in armis,
Ense pedes nudo, puraque interrita parma.
At juvenis, vicisse dolo ratus, avolat ipse,
Haud mora, conversisque fugax aufertur habenis,
Quadrupedemque citum ferrata calce fatigat.
"Vane Ligus, frustraque animis elate superbis,
Nequidquam patrias tentasti lubricus artes;
Nec fraus te incolumem fallaci perferet Auno."
Hæc fatur virgo, et pernicibus ignea plantis
Transit equum cursu, frenisque adversa prehensis
Congreditur pœnasque inimico ex sanguine sumit.
Quam facile accipiter saxo sacer ales ab alto
Consequitur pennis sublimem in nube columbam,
Comprensamque tenet, pedibusque eviscerat uncis;
Tum cruor et vulsæ labuntur ab æthere plumæ.
At non hæc nullis hominum sator atque deorum
Observans oculis summo sedet altus Olympo.
Tyrrhenum genitor Tarchonem in prœlia sæva
Suscitat, et stimulis haud mollibus injicit iras.
Ergo inter cædes cedentiaque agmina Tarchon
Fertur equo, variisque instigat vocibus alas,
Nomine quemque vocans, reficitque in prœlia pulsos.
"Quis metus, o nunquam dolituri, o semper inertes
Tyrrheni, quæ tanta animis ignavia venit?
Femina palantes agit, atque hæc agmina vertit?
Quo ferrum, quidve hæc gerimus tela irrita dextris?
At non in Venerem segnes, nocturnaque bella,
Aut, ubi curva choros indixit tibia Bacchi,
Exspectare dapes, et plenæ pocula mensæ:
Hic amor, hoc studium; dum sacra secundus haruspex
Nunciet, ac lucos vocet hostia pinguis in altos."
Hæc effatus, equum in medios moriturus et ipse
Concitat, et Venulo adversum se turbidus infert,
Dereptumque ab equo dextra complectitur hostem,
Et gremium ante suum multa vi concitus aufert.
Tollitur in cœlum clamor; cunctique Latini
Convertere oculos. Volat igneus æquore Tarchon,
Arma virumque ferens; tum summa ipsius ab hasta

Defringit ferrum, et partes rimatur apertas,
Qua vulnus letale ferat: contra ille repugnans
Sustinet a jugulo dextram, et vim viribus exit.
Utque volans alte raptum quum fulva draconem
Fert aquila, implicuitque pedes, atque unguibus hæsit:
Saucius at serpens sinuosa volumina versat,
Arrectisque horret squamis, et sibilat ore
Arduus insurgens: illa haud minus urget obunco
Luctantem rostro; simul æthera verberat alis:
Haud aliter prædam Tiburtum ex agmine Tarchon
Portat ovans. Ducis exemplum eventumque secuti
Mæonidæ incurrunt. Tum fatis debitus Arruns
Velocem jaculo et multa prior arte Camillam
Circuit, et, quæ sit fortuna facillima, tentat.
Qua se cumque furens medio tulit agmine virgo,
Hac Arruns subit, et tacitus vestigia lustrat:
Qua victrix redit illa, pedemque ex hoste reportat,
Hac juvenis furtim celeres detorquet habenas.
Hos aditus, jamque hos aditus, omnemque pererrat
Undique circuitum; et certam quatit improbus hastam.
Forte sacer Cybelæ Chloreus, olimque sacerdos,
Insignis longe Phrygiis fulgebat in armis,
Spumantemque agitabat equum: quem pellis ahenis
In plumam squamis auro conserta tegebat.
Ipse, peregrina ferrugine clarus et ostro,
Spicula torquebat Lycio Gortynia cornu;
Aureus ex humeris sonat arcus, et aurea vati
Cassida; tum croceam chlamydemque sinusque crepan- [tes
Carbaseos fulvo in nodum collegerat auro,
Pictus acu tunicas, et barbara tegmina crurum.
Hunc virgo, sive ut templis præfigeret arma
Troïa, captivo sive ut se ferret in auro,
Venatrix unum ex omni certamine pugnæ
Cæca sequebatur; totumque incauta per agmen
Femineo prædæ et spoliorum ardebat amore:
Telum ex insidiis quum tandem tempore capto
Concitat, et superos Arruns sic voce precatur:
"Summe deum, sancti custos Soractis Apollo,
Quem primi colimus, cui pineus ardor acervo
Pascitur, et medium freti pietate per ignem

Cultores multa premimus vestigia pruna;
Da, pater, hoc nostris aboleri dedecus armis,
Omnipotens. Non exuvias, pulsæve tropæum
Virginis, aut spolia ulla peto: mihi cetera laudem
Facta ferent: hæc dira meo dum vulnere pestis
Pulsa cadat, patrias remeabo inglorius urbes."
Audiit, et voti Phœbus succedere partem
Mente dedit; partem volucres dispersit in auras.
Sterneret ut subita turbatam morte Camillam,
Annuit oranti: reducem ut patria alta videret,
Non dedit; inque notos vocem vertere procellæ.
Ergo, ut missa manu sonitum dedit hasta per auras,
Convertere animos acres oculosque tulere
Cuncti ad reginam Volsci. Nihil ipsa neque auræ
Nec sonitus memor, aut venientis ab æthere teli:
Hasta sub exsertam donec perlata papillam
Hæsit, virginiumque alte bibit acta cruorem.
Concurrunt trepidæ comites, dominamque ruentem
Suscipiunt. Fugit ante omnes exterritus Arruns,
Lætitia mixtoque metu; nec jam amplius hastæ
Credere, nec telis ocurrere virginis audet.
Ac velut ille, prius quam tela inimica sequantur,
Continuo in montes sese avius abdidit altos,
Occiso pastore, lupus, magnove juvenco,
Conscius audacis facti, caudamque remulcens
Subjecit pavitantem utero, silvasque petivit:
Haud secus ex oculis se turbidus abstulit Arruns,
Contentusque fuga mediis se immiscuit armis.
Illa manu moriens telum trahit: ossa sed inter
Ferreus ad costas alto stat vulnere mucro.
Labitur exsanguis; labuntur frigida leto
Lumina; purpureus quondam color ora reliquit.
Tum sic exspirans Accam, ex æqualibus unam,
Alloquitur, fida ante alias quæ sola Camillæ,
Quicum partiri curas; atque hæc ita fatur:
" Hactenus, Acca soror, potui; nunc vulnus acerbum
Conficit, et tenebris nigrescunt omnia circum.
Effuge, et hæc Turno mandata novissima perfer:
Succedat pugnæ Trojanosque arceat urbe.
Jamque vale." Simul his dictis linquebat habenas,

Ad terram non sponte fluens. Tum frigida toto
Paulatim exsolvit se corpore, lentaque colla
Et captum leto posuit caput, arma relinquens;
Vitaque cum gemitu fugit indignata sub umbras.
Tum vero immensus surgens ferit aurea clamor
Sidera; dejecta crudescit pugna Camilla;
Incurrunt densi simul omnis copia Teucrum,
Tyrrhenique duces, Evandrique Arcades alæ.
At Triviæ custos jamdudum in montibus Opis
Alta sedet summis, spectatque interrita pugnas.
Utque procul medio juvenum in clamore furentum
Prospexit tristi multatam morte Camillam,
Ingemuitque deditque has imo pectore voces:
"Heu nimium, virgo, nimium crudele luisti
Supplicium, Teucros conata lacessere bello!
Nec tibi desertæ in dumis coluisse Dianam
Profuit, aut nostras humero gessisse pharetras.
Non tamen indecorem tua te regina reliquit
Extrema jam in morte; neque hoc sine nomine letum
Per gentes erit, aut famam patieris inultæ.
Nam quicumque tuum violavit vulnere corpus,
Morte luet merita." Fuit ingens monte sub alto
Regis Dercenni terreno ex aggere bustum
Antiqui Laurentis, opacaque ilice tectum;
Hic dea se primum rapido pulcherrima nisu
Sistit, et Arruntem tumulo speculatur ab alto.
Ut vidit fulgentem armis, ac vana tumentem,
"Cur," inquit, "diversus abis? huc dirige gressum;
Huc periture veni: capias ut digna Camillæ
Præmia. Tune etiam telis moriere Dianæ?"
Dixit, et aurata volucrem Threïssa sagittam
Depromsit pharetra, cornuque infensa tetendit,
Et duxit longe, donec curvata coïrent
Inter se capita, et manibus jam tangeret æquis,
Læva aciem ferri, dextra nervoque papillam.
Extemplo teli stridorem aurasque sonantes
Audiit una Arruns, hæsitque in corpore ferrum.
Illum exspirantem socii atque extrema gementem
Obliti ignoto camporum in pulvere linquunt;
Opis ad ætherium pennis aufertur Olympum.

Prima fugit, domina amissa, levis ala Camillæ;
Turbati fugiunt Rutuli; fugit acer Atinas;
Disjectique duces desolatique manipli
Tuta petunt, et equis aversi ad mœnia tendunt.
Nec quisquam instantes Teucros letumque ferentes
Sustentare valet telis, aut sistere contra:
Sed laxos referunt humeris languentibus arcus;
Quadrupedumque putrem cursu quatit ungula campum.
Volvitur ad muros caligine turbidus atra
Pulvis, et e speculis percussæ pectora matres
Femineum clamorem ad cœli sidera tollunt.
Qui cursu portas primi irrupere patentes,
Hos inimica super mixto premit agmine turba;
Nec miseram effugiunt mortem, sed limine in ipso,
Mœnibus in patriis, atque inter tuta domorum,
Confixi exspirant animas. Pars claudere portas;
Nec sociis aperire viam, nec mœnibus audent
Accipere orantes; oriturque miserrima cædes
Defendentum armis aditus, inque arma ruentum.
Exclusi, ante oculos lacrimantumque ora parentum,
Pars in præcipites fossas, urgente ruina,
Volvitur; immissis pars cæca et concita frenis
Arietat in portas et duros objice postes.
Ipsæ de muris summo certamine matres—
Monstrat amor verus patriæ—ut videre Camillam,
Tela manu trepidæ jaciunt; ac robore duro
Stipitibus ferrum sudibusque imitantur obustis
Præcipites, primæque mori pro mœnibus ardent.
Interea Turnum in silvis sævissimus implet
Nuncius, et juveni ingentem fert Acca tumultum:
Deletas Volscorum acies, cecidisse Camillam,
Ingruere infensos hostes, et Marte secundo
Omnia corripuisse: metum jam ad mœnia ferri.
Ille furens—et sæva Jovis sic numina poscunt—
Deserit obsessos colles, nemora aspera linquit.
Vix e conspectu exierat, campumque tenebat,
Quum pater Æneas, saltus ingressus apertos,
Exsuperatque jugum, silvaque evadit opaca.
Sic ambo ad muros rapidi totoque feruntur
Agmine, nec longis inter se passibus absunt;

Ac simul Æneas fumantes pulvere campos
Prospexit longe, Laurentiaque agmina vidit;
Et sævum Ænean agnovit Turnus in armis,
Adventumque pedum flatusque audivit equorum.
Continuoque ineant pugnas et prœlia tentent:
Ni roseus fessos jam gurgite Phœbus Hibero
Tingat equos, noctemque die labente reducat.
Considunt castris ante urbem, et mœnia vallant.

P. VIRGILII MARONIS

ÆNEIDOS

LIBER DUODECIMUS.

Turnus ut infractos adverso Marte Latinos
Defecisse videt, sua nunc promissa reposci,
Se signari oculis; ultro implacabilis ardet,
Attollitque animos. Pœnorum qualis in arvis,
Saucius ille gravi venantum vulnere pectus,
Tum demum movet arma leo, gaudetque comantes
Excutiens cervice toros, fixumque latronis
Impavidus frangit telum, et fremit ore cruento·
Haud secus accenso gliscit violentia Turno.
Tum sic affatur regem, atque ita turbidus infit·
"Nulla mora in Turno; nihil est quod dicta retractent
Ignavi Æneadæ; nec quæ pepigere, recusent.
Congredior. Fer sacra, pater, et concipe fœdus.
Aut hac Dardanium dextra sub Tartara mittam,
Desertorem Asiæ,—sedeant spectentque Latini—
Et solus ferro crimen commune refellam:
Aut habeat victos; cedat Lavinia conjux."
  Olli sedato respondit corde Latinus:
"O præstans animi juvenis, quantum ipse feroci
Virtute exsuperas, tanto me impensius æquum est
Consulere, atque omnes metuentem expendere casus.
Sunt tibi regna patris Dauni, sunt oppida capta
Multa manu; nec non aurumque animusque Latino est,
Sunt aliæ innuptæ Latio et Laurentibus agris,
Nec genus indecores. Sine me hæc haud mollia fatu
Sublatis aperire dolis; simul hoc animo hauri.
Me natam nulli veterum sociare procorum
Fas erat, idque omnes divique hominesque canebant.
Victus amore tui, cognato sanguine victus

Conjugis et mæstæ lacrimis, vincla omnia rupi:
Promissam eripui genero; arma impia sumsi.
Ex illo qui me casus, quæ, Turne, sequantur
Bella, vides; quantos primus patiare labores.
Bis magna victi pugna vix urbe tuemur
Spes Italas; recalent nostro Tiberina fluenta
Sanguine adhuc, campique ingentes ossibus albent.
Quo referor toties? quæ mentem insania mutat?
Si Turno exstincto socios sum adscire paratus·
Cur non incolumi potius certamina tollo?
Quid consanguinei Rutuli, quid cetera dicet
Italia, ad mortem si te—Fors dicta refutet!—
Prodiderim, natam et connubia nostra petentem?
Respice res bello varias; miserere parentis
Longævi, quem nunc mæstum patria Ardea longe
Dividit." Haudquaquam dictis violentia Turni
Flectitur; exsuperat magis, ægrescitque medendo.
Ut primum fari potuit, sic institit ore:
"Quam pro me curam geris, hanc precor, optime, pro me
Deponas, letumque sinas pro laude pacisci.
Et nos tela, pater, ferrumque haud debile dextra
Spargimus, et nostro sequitur de vulnere sanguis.
Longe illi dea mater erit, quæ nube fugacem
Feminea tegat, et vanis sese occulat umbris."
At regina, nova pugnæ conterrita sorte,
Flebat, et ardentem generum moritura tenebat.
"Turne, per has ego te lacrimas, per si quis Amatæ
Tangit honos animum—spes tu nunc una, senectæ
Tu requies miseræ; decus imperiumque Latini
Te penes; in te omnis domus inclinata recumbit—
Unum oro: desiste manum committere Teucris.
Qui te cumque manent isto certamine casus,
Et me, Turne, manent: simul hæc invisa relinquam
Lumina, nec generum Ænean captiva videbo."
Accepit vocem lacrimis Lavinia matris
Flagrantes perfusa genas: cui plurimus ignem
Subjecit rubor, et calefacta per ora cucurrit.
Indum sanguineo veluti violaverit ostro
Si quis ebur, aut mixta rubent ubi lilia multa
Alba rosa: talis virgo dabat ore colores.
Illum turbat amor, figitque in virgine vultus:

Ardet in arma magis, paucisque affatur Amatam:
"Ne, quæso, ne me lacrimis, neve omine tanto
Prosequere in duri certamina Martis euntem,
O mater: neque enim Turno mora libera mortis.
Nuncius hæc Idmon Phrygio mea dicta tyranno
Haud placitura refer: Quum primum crastina cœlo
Puniceis invecta rotis Aurora rubescit,
Non Teucros agat in Rutulos: Teucrum arma quiescant
Et Rutulum: nostro dirimamus sanguine bellum:
Illo quæratur conjux Lavinia campo."
Hæc ubi dicta dedit, rapidusque in tecta recessit,
Poscit equos, gaudetque tuens ante ora frementes,
Pilumno quos ipsa decus dedit Orithyia;
Qui candore nives anteirent, cursibus auras.
Circumstant properi aurigæ, manibusque lacessunt
Pectora plausa cavis, et colla comantia pectunt.
Ipse dehinc auro squalentem alboque orichalco
Circumdat loricam humeris; simul aptat habendo
Ensemque clipeumque et rubræ cornua cristæ,—
Ensem, quem Dauno ignipotens deus ipse parenti
Fecerat, et Stygia candentem tinxerat unda.
Exin, quæ mediis ingenti adnixa columnæ
Ædibus adstabat, validam vi corripit hastam,
Actoris Aurunci spolium; quassatque trementem,
Vociferans: "Nunc, o nunquam frustrata vocatus
Hasta meos, nunc tempus adest; te maximus Actor,
Te Turni nunc dextra gerit. Da sternere corpus,
Loricamque manu valida lacerare revulsam
Semiviri Phrygis, et fœdare in pulvere crines
Vibratos calido ferro, myrrhaque madentes."
His agitur furiis: totoque ardentis ab ore
Scintillæ absistunt; oculis micat acribus ignis.
Mugitus veluti quum prima in prœlia taurus
Terrificos ciet, atque irasci in cornua tentat,
Arboris obnixus trunco, ventosque lacessit
Ictibus, et sparsa ad pugnam proludit arena.
Nec minus interea maternis sævus in armis
Æneas acuit Martem, et se suscitat ira,
Oblato gaudens componi fœdere bellum,
Tum socios mæstique metum solatur Iuli,
Fata docens; regique jubet responsa Latino

Certa referre viros, et pacis dicere leges.
  Postera vix summos spargebat lumine montes
Orta dies; quum primum alto se gurgite tollunt.
Solis equi, lucemque elatis naribus efflant:
Campum ad certamen magnæ sub mœnibus urbis
Dimensi Rutulique viri Teucrique parabant;
In medioque focos et dis communibus aras
Gramineas. Alii fontemque ignemque ferebant,
Velati limo, et verbena tempora vincti.
Procedit legio Ausonidum, pilataque plenis
Agmina se fundunt portis. Hinc Troïus omnis
Tyrrhenusque ruit variis exercitus armis;
Haud secus instructi ferro, quam si aspera Martis
Pugna vocet. Nec non mediis in millibus ipsi
Ductores auro volitant ostroque decori,
Et genus Assaraci Mnestheus, et fortis Asylas,
Et Messapus equum domitor, Neptunia proles.
Utque dato signo spatia in sua quisque recessit,
Refigunt tellure hastas, et scuta reclinant.
Tum studio effusæ matres, et vulgus inermum,
Invalidique senes, turres et tecta domorum
Obsedere; alii portis sublimibus adstant.
  At Juno e summo, qui nunc Albanus habetur,—
Tum neque nomen erat, nec honos, aut gloria monti —
Prospiciens tumulo campum aspectabat, et ambas
Laurentum Troumque acies urbemque Latini.
Extemplo Turni sic est affata sororem,
Diva deam, stagnis quæ fluminibusque sonoris
Præsidet; hunc illi rex ætheris altus honorem
Jupiter erepta pro virginitate sacravit:
"Nympha, decus fluviorum, animo gratissima nostro,
Scis, ut te cunctis unam, quæcumque Latinæ
Magnanimi Jovis ingratum ascendere cubile,
Prætulerim, cœlique lubens in parte locarim:
Disce tuum, ne me incuses, Juturna, dolorem.
Qua visa est fortuna pati, Parcæque sinebant
Cedere res Latio, Turnum et tua mœnia texi:
Nunc juvenem imparibus video concurrere fatis,
Parcarumque dies et vis inimica propinquat.
Non pugnam aspicere hanc oculis, non fœdera possum.
Tu, pro germano si quid præsentius audes,

Perge; decet. Forsan miseros meliora sequentur."
Vix ea: quum lacrimas oculis Juturna profudit,
Terque quaterque manu pectus percussit honestum.
"Non lacrimis hoc tempus," ait Saturnia Juno:
"Accelera, et fratrem, si quis modus, eripe morti;
Aut tu bella cie, conceptumque excute fœdus.
Auctor ego audendi." Sic exhortata reliquit
Incertam, et tristi turbatam vulnere mentis.
Interea reges, ingenti mole Latinus
Quadrijugo vehitur curru, cui tempora circum
Aurati bis sex radii fulgentia cingunt,
Solis avi specimen: bigis it Turnus in albis,
Bina manu lato crispans hastilia ferro.
Hinc pater Æneas, Romanæ stirpis origo,
Sidereo flagrans clipeo et cœlestibus armis,
Et juxta Ascanius, magnæ spes altera Romæ,
Procedunt castris, puraque in veste sacerdos
Sætigeri fetum suis, intonsamque bidentem
Attulit, ammovitque pecus flagrantibus aris.
Illi ad surgentem conversi lumina solem
Dant fruges manibus salsas, et tempora ferro
Summa notant pecudum, paterisque altaria libant.
Tum pius Æneas stricto sic ense precatur:
"Esto nunc Sol testis et hæc mihi Terra vocanti,
Quam propter tantos potui perferre labores,
Et Pater omnipotens, et tu Saturnia Juno,
Jam melior, jam, diva, precor, tuque inclyte Mavors,
Cuncta tuo qui bella, pater, sub numine torques;
Fontesque, Fluviosque voco, quæque Ætheris alti
Religio, et quæ cæruleo sunt numina ponto.
Cesserit Ausonio si fors victoria Turno,
Convenit, Evandri victos discedere ad urbem;
Cedet Iulus agris; nec post arma ulla rebelles
Æneadæ referent, ferrove hæc regna lacessent.
Sin nostrum annuerit nobis Victoria Martem,—
Ut potius reor, et potius di numine firment—
Non ego nec Teucris Italos parere jubebo,
Nec mihi regna peto: paribus se legibus ambæ
Invictæ gentes æterna in fœdera mittant.
Sacra deosque dabo; socer arma Latinus habeto;

Imperium solemne socer: mihi mœnia Teucri
Constituent, urbique dabit Lavinia nomen."
Sic prior Æneas; sequitur sic deinde Latinus
Suspiciens cœlum, tenditque ad sidera dextram:
"Hæc eadem, Ænea, Terram, Mare, Sidera, juro,
Latonæque genus duplex, Janumque bifrontem,
Vimque deum infernam et duri sacraria Ditis;
Audiat hæc Genitor, qui fœdera fulmine sancit;
Tango aras; medios ignes et numina testor:
Nulla dies pacem hanc Italis, nec fœdera rumpet,
Quo res cumque cadent; nec me vis ulla volentem
Avertet; non, si tellurem effundat in undas,
Diluvio miscens, cœlumque in Tartara solvat:
Ut sceptrum hoc (dextra sceptrum nam forte gerebat)
Nunquam fronde levi fundet virgulta neque umbras,
Quum semel in silvis imo de stirpe recisum
Matre caret, posuitque comas et brachia ferro;
Olim arbos—nunc artificis manus ære decoro
Inclusit, patribusque dedit gestare Latinis."
Talibus inter se firmabant fœdera dictis,
Conspectu in medio procerum. Tum rite sacratas
In flammam jugulant pecudes, et viscera vivis
Eripiunt, cumulantque oneratis lancibus aras.
At vero Rutulis impar ea pugna videri
Jamdudum, et vario misceri pectora motu;
Tum magis, ut propius cernunt non viribus æquis.
Adjuvat incessu tacito progressus et aram
Suppliciter venerans demisso lumine Turnus,
Tabentesque genæ, et juvenali in corpore pallor.
Quem simul ac Juturna soror crebrescere vidit
Sermonem, et vulgi variare labantia corda:
In medias acies, formam assimulata Camerti—
Cui genus a proavis ingens, clarumque paternæ
Nomen erat virtutis, et ipse acerrimus armis—
In medias dat sese acies, haud nescia rerum,
Rumoresque serit varios, ac talia fatur:
"Non pudet, o Rutuli, pro cunctis talibus unam
Objectare animam? numerone, an viribus æqui
Non sumus? En, omnes et Troës, et Arcades, hi sunt,
[Fatalisque manus, infensa Etruria Turno.]

Vix hostem, alterni si congrediamur, habemus.
Ille quidem ad superos, quorum se devovet aris,
Succedet fama, vivusque per ora feretur:
Nos, patria amissa, dominis parere superbis
Cogemur, qui nunc lenti consedimus arvis."
Talibus incensa est juvenum sententia dictis
Jam magis atque magis; serpitque per agmina murmur.
Ipsi Laurentes mutati, ipsique Latini:
Qui sibi jam requiem pugnæ rebusque salutem
Sperabant, nunc arma volunt, fœdusque precantur
Infectum, et Turni sortem miserantur iniquam.
His aliud majus Juturna adjungit, et alto
Dat signum cœlo; quo non præsentius ullum
Turbavit mentes Italas, monstroque fefellit.
Namque volans rubra fulvus Jovis ales in æthra
Litoreas agitabat aves turbamque sonantem
Agminis aligeri; subito quum lapsus ad undas
Cycnum excellentem pedibus rapit improbus uncis.
Arrexere animos Itali, cunctæque volucres
Convertunt clamore fugam, mirabile visu,
Ætheraque obscurant pennis, hostemque per auras
Facta nube premunt: donec vi victis, et ipso
Pondere defecit, prædamque ex unguibus ales
Projecit fluvio, penitusque in nubila fugit.
Tum vero augurium Rutuli clamore salutant,
Expediuntque manus; primusque Tolumnius augur,
"Hoc erat, hoc votis," inquit, "quod sæpe petivi:
Accipio, agnoscoque deos: me, me duce ferrum
Corripite, o miseri, quos improbus advena bello
Territat, invalidas ut aves et litora vestra
Vi populat. Petet ille fugam, penitusque profundo
Vela dabit. Vos unanimi densate catervas
Et regem vobis pugna defendite raptum."
Dixit, et adversos telum contorsit in hostes
Procurrens; sonitum dat stridula cornus, et auras
Certa secat. Simul hoc, simul ingens clamor, et omnes
Turbati cunei, calefactaque corda tumultu.
Hasta volans, ut forte novem pulcherrima fratrum
Corpora constiterant contra, quos fida crearat
Una tot Arcadio conjux Tyrrhena Gylipo,

Horum unum ad medium, teritur qua sutilis alvo
Balteus, et laterum juncturas fibula mordet,
Egregium forma juvenem et fulgentibus armis,
Transadigit costas, fulvaque effundit arena.
At fratres, animosa phalanx accensaque luctu,
Pars gladios stringunt manibus, pars missile ferrum
Corripiunt, cæcique ruunt. Quos agmina contra
Procurrunt Laurentum: hinc densi rursus inundant
Troës Agyllinique et pictis Arcades armis.
Sic omnes amor unus habet decernere ferro.
Diripuere aras; it toto turbida cœlo
Tempestas telorum, ac ferreus ingruit imber;
Craterasque focosque ferunt. Fugit ipse Latinus
Pulsatos referens infecto fœdere divos.
Infrenant alii currus, aut corpora saltu
Subjiciunt in equos, et strictis ensibus adsunt.
Messapus regem, regisque insigne gerentem,
Tyrrhenum Aulesten, avidus confundere fœdus,
Adverso proterret equo: ruit ille recedens,
Et miser oppositis a tergo involvitur aris
In caput inque humeros. At fervidus advolat hasta
Messapus, teloque orantem multa trabali
Desuper altus equo graviter ferit, atque iter fatur:
Hoc habet; hæc melior magnis data victima divis.
Concurrunt Itali, spoliantque calentia membra.
Obvius ambustum torrem Corynæus ab ara
Corripit, et venienti Ebuso plagamque ferenti
Occupat os flammis: olli ingens barba reluxit,
Nidoremque ambusta dedit: super ipse secutus
Cæsariem læva turbati corripit hostis,
Impressoque genu nitens terræ applicat ipsum;
Sic rigido latus ense ferit. Podalirius Alsum
Pastorem, primaque acie per tela ruentem,
Ense sequens nudo superimminet: ille securi
Adversi frontem mediam mentumque reducta
Disjicit, et sparso late rigat arma cruore.
Olli dura quies oculos et ferreus urget
Somnus; in æternam clauduntur lumina noctem.
At pius Æneas dextram tendebat inermem
Nudato capite, atque suos clamore vocabat:

"Quo ruitis? quæve ista repens discordia surgit?
O cohibete iras! ictum jam fœdus, et omnes
Compositæ leges; mihi jus concurrere soli;
Me sinite, atque auferte metus. Ego fœdera faxo
Firma manu; Turnum jam debent hæc mihi sacra."
Has inter voces, media inter talia verba,
Ecce, viro stridens alis allapsa sagitta est,
Incertum, qua pulsa manu, quo turbine adacta;
Quis tantam Rutulis laudem, casusne deusne,
Attulerit. Pressa est insignis gloria facti;
Nec sese Æneæ jactavit vulnere quisquam.
  Turnus, ut Ænean cedentem ex agmine vidit
Turbatosque duces, subita spe fervidus ardet;
Poscit equos atque arma simul, saltuque superbus
Emicat in currum, et manibus molitur habenas.
Multa virum volitans dat fortia corpora leto;
Semineces volvit multos, aut agmina curru
Proterit, aut raptas fugientibus ingerit hastas.
Qualis apud gelidi quum flumina concitus Hebri
Sanguineus Mavors clipeo increpat, atque furentes
Bella movens immittit equos, illi æquore aperto
Ante notos zephyrumque volant; gemit ultima pulsu
Thraca pedum; circumque atræ Formidinis ora,
Iræque, Insidiæque, dei comitatus, aguntur.
Talis equos alacer media inter prœlia Turnus
Fumantes sudore quatit, miserabile cæsis
Hostibus insultans; spargit rapida ungula rores
Sanguineos, mixtaque cruor calcatur arena.
Jamque neci Sthenelumque dedit, Thamyrimque, Pholum-
Hunc congressus et hunc; illum eminus; eminus ambo [que
Imbrasidas, Glaucum atque Laden, quos Imbrasus ipse
Nutrierat Lycia, paribusque ornaverat armis,
Vel conferre manum, vel equo prævertere ventos.
Parte alia media Eumedes in prœlia fertur,
Antiqui proles bello præclara Dolonis,
Nomine avum referens, animo manibusque parentem:
Qui quondam, castra ut Danaum speculator adiret,
Ausus Pelidæ pretium sibi poscere currus.
Illum Tydides alio pro talibus ausis
Affecit pretio; nec equis aspirat Achillis.

Hunc procul ut campo Turnus prospexit aperto,
Ante levi jaculo longum per inane secutus,
Sistit equos bijuges, et curru desilit, atque
Semianimi lapsoque supervenit, et pede collo,
Impresso dextræ mucronem extorquet, et alto
Fulgentem tingit jugulo; atque hæc insuper addit:
"En, agros et, quam bello, Trojane, petisti,
Hesperiam metire jacens: hæc præmia, qui me
Ferro ausi tentare, ferunt: sic mœnia condunt."
Huic comitem Asbuten conjecta cuspide mittit,
Chloriaque, Sybarimque, Daretaque, Thersilochumque,
Et sternacis equi lapsum cervice Thymœten.
Ac velut Edoni Boreæ quum spiritus alto
Insonat Ægæo, sequiturque ad litora fluctus,
Qua venti incubuere, fugam dant nubila cœlo:
Sic Turno, quacumque viam secat agmina cedunt,
Conversæque ruunt acies; fert impetus ipsum,
Et cristam adverso curru quatit aura volantem.
Non tulit instantem Phegeus animisque frementem:
Objecit sese ad currum, et spumantia frenis
Ora citatorum dextra detorsit equorum.
Dum trahitur, pendetque jugis, hunc lata retectum
Lancea consequitur, rumpitque infixa bilicem
Loricam, et summum degustat vulnere corpus.
Ille tamen clipeo objecto conversus in hostem
Ibat, et auxilium ducto mucrone petebat:
Quum rota præcipitem et procursu concitus axis
Impulit, effunditque solo; Turnusque secutus
Imam inter galeam summi thoracis et oras
Abstulit ense caput, truncumque reliquit arenæ.
Atque ea dum campis victor dat funera Turnus,
Interea Ænean Mnestheus et fidus Achates
Ascaniusque comes castris statuere cruentum,
Alternos longa nitentem cuspide gressus.
Sævit, et infracta luctatur arundine telum
Eripere, auxilioque viam, quæ proxima, poscit:
Ense secent lato vulnus, telique latebram
Rescindant penitus, seseque in bella remittant.
Jamque aderat Phœbo ante alios dilectus Iapis
Iasides: acri quondam cui captus amore

Ipse suas artes, sua munera, lætus Apollo
Augurium citharamque dabat celeresque sagittas.
Ille, ut depositi proferret fata parentis,
Scire potestates herbarum usumque medendi
Maluit, et mutas agitare inglorius artes.
Stabat acerba fremens, ingentem nixus in hastam,
Æneas, magno juvenum et mærentis Iuli
Concursu, lacrimis immobilis. Ille retorto
Pæonium in morem senior succinctus amictu,
Multa manu medica Phœbique potentibus herbis
Nequidquam trepidat, nequidquam spicula dextra
Sollicitat, prensatque tenaci forcipe ferrum.
Nulla viam fortuna regit; nihil auctor Apollo
Subvenit; et sævus campis magis ac magis horror
Crebrescit, propiusque malum est. Jam pulvere cœlum
Stare vident; subeuntque equites, et spicula castris
Densa cadunt mediis. It tristis ad æthera clamor
Bellantum juvenum, et duro sub Marte cadentum.
Hic Venus, indigno nati concussa dolore,
Dictamnum genetrix Cretæa carpit ab Ida,
Puberibus caulem foliis et flore comantem
Purpureo: non illa feris incognita capris
Gramina, quum tergo volucres hæsere sagittæ.
Hoc Venus, obscuro faciem circumdata nimbo,
Detulit; hoc fusum labris splendentibus amnem
Inficit, occulte medicans; spargitque salubres
Ambrosiæ sucos, et odoriferam panaceam.
Fovit ea vulnus lympha longævus Iapis
Ignorans; subitoque omnis de corpore fugit
Quippe dolor; omnis stetit imo vulnere sanguis.
Jamque secuta manum, nullo cogente, sagitta
Excidit, atque novæ redire in pristina vires.
"Arma citi properate viro! quid statis?" Iapis
Conclamat, primusque animos accendit in hostem.
"Non hæc humanis opibus, non arte magistra
Proveniunt, neque te, Ænea, mea dextera servat;
Major agit deus, atque opera ad majora remittit."
Ille avidus pugnæ suras incluserat auro
Hinc atque hinc, oditque moras, hastamque coruscat.
Postquam habilis lateri clipeus loricaque tergo est,

Ascanium fusis circum complectitur armis,
Summaque per galeam delibans oscula fatur:
"Disce, puer virtutem ex me verumque laborem;
Fortunam ex aliis. Nunc te mea dextera bello
Defensum dabit, et magna inter præmia ducet.
Tu facito, mox quum matura adoleverit ætas,
Sis memor, et te, animo repetentem exempla tuorum,
Et pater Æneas, et avunculus excitet Hector."
  Hæc ubi dicta dedit, portis sese extulit ingens,
Telum immane manu quatiens: simul agmine denso
Antheusque Mnestheusque ruunt; omnisque relictis
Turba fluit castris. Tum cæco pulvere campus
Miscetur, pulsuque pedum tremit excita tellus.
Vidit ab adverso venientes aggere Turnus,
Videre Ausonii, gelidusque per ima cucurrit
Ossa tremor. Prima ante omnes Juturna Latinos
Audiit agnovitque sonum, et tremefacta refugit.
Ille volat, campoque atrum rapit agmen aperto:
Qualis ubi ad terras abrupto sidere nimbus
It mare per medium: miseris, heu, præscia longe
Horrescunt corda agricolis; dabit ille ruinas
Arboribus, stragemque satis; ruet omnia late;
Ante volant, sonitumque ferunt ad litora venti:
Talis in adversos ductor Rhœteïus hostes
Agmen agit; densi cuneis se quisque coactis
Agglomerant. Ferit ense gravem Thymbræus Osirim,
Archetium Mnestheus, Epulonem obtruncat Achates,
Ufentemque Gyas; cadit ipse Tolumnius augur,
Primus in adversos telum qui torserat hostes.
Tollitur in cœlum clamor, versique vicissim
Pulverulenta fuga Rutuli dant terga per agros.
Ipse neque aversos dignatur sternere morti;
Nec pede congressos æquo, nec tela ferentes
Insequitur: solum densa in caligine Turnum
Vestigat lustrans, solum in certamina poscit.
Hoc concussa metu mentem Juturna virago
Aurigam Turni media inter lora Metiscum
Excutit, et longe lapsum temone relinquit:
Ipsa subit, manibusque undantes flectit habenas,
Cuncta gerens, vocemque et corpus et arma Metisci.

Nigra velut magnas domini quum divitis ædes
Pervolat et pennis alta atria lustrat hirundo,
Pabula parva legens, nidisque loquacibus escas;
Et nunc porticibus vacuis, nunc humida circum
Stagna sonat: similis medios Juturna per hostes
Fertur equis, rapidoque volans obit omnia curru;
Jamque hic germanum, jamque hic ostentat ovantem;
Nec conferre manum patitur; volat avia longe.
Haud minus Æneas tortos legit obvius orbes,
Vestigatque virum, et disjecta per agmina magna
Voce vocat. Quoties oculos conjecit in hostem,
Alipedumque fugam cursu tentavit equorum;
Aversos toties currus Juturna retorsit.
Heu, quid agat? Vario nequidquam fluctuat æstu,
Diversæque vocant animum in contraria curæ.
Huic Messapus, uti læva duo forte gerebat
Lenta, levis cursu, præfixa hastilia ferro,
Horum unum certo contorquens dirigit ictu.
Substitit Æneas, et se collegit in arma,
Poplite subsidens: apicem tamen incita summum
Hasta tulit, summasque excussit vertice cristas.
Tum vero assurgunt iræ; insidiisque subactus,
Diversos ubi sensit equos currumque referri,
Multa Jovem et læsi testatur fœderis aras;
Jam tandem invadit medios, et Marte secundo
Terribilis sævam nullo discrimine cædem
Suscitat, irarumque omnes effundit habenas.
Quis mihi nunc tot acerba deus, quis carmine cædes
Diversas, obitumque ducum, quos æquore toto
Inque vicem nunc Turnus agit, nunc Troïus heros,
Expediat? tanton' placuit concurrere motu,
Jupiter, æterna gentes in pace futuras!
Æneas Rutulum Sucronem—ea prima ruentes
Pugna loco statuit Teucros—haud multa moratus
Excipit in latus, et, qua fata celerrima, crudum
Transadigit costas et crates pectoris ensem.
Turnus equo dejectum Amycum, fratremque Diorem,
Congressus pedes, hunc venientem cuspide longa,
Hunc mucrone ferit; curruque abscisa duorum
Suspendit capita, et rorantia sanguine portat.

Ille Talon Tanaimque neci fortemque Cethegum,
Tres uno congressu, et mæstum mittit Onyten,
Nomen Echionium, matrisque genus Peridiæ;
Hic fratres Lycia missos et Apollinis agris,
Et juvenem exosum nequidquam bella Menœten
Arcada: piscosæ cui circum flumina Lernæ
Ars fuerat, pauperque domus; nec nota potentum
Limina; conductaque pater tellure serebat.
Ac velut immissi diversis partibus ignes
Arentem in silvam et virgulta sonantia lauro;
Aut ubi decursu rapido de montibus altis
Dant sonitum spumosi amnes, et in æquora currunt,
Quisque suum populatus iter: non segnius ambo
Æneas Turnusque ruunt per prœlia; nunc, nunc
Fluctuat ira intus; rumpuntur nescia vinci
Pectora; nunc totis in vulnera viribus itur.
Murranum hic, atavos et avorum antiqua sonantem
Nomina, per regesque actum genus omne Latinos,
Præcipitem scopulo atque ingentis turbine saxi
Excutit, effunditque solo: hunc lora et juga subter
Provolvere rotæ: crebro super ungula pulsu
Incita, nec domini memorum proculcat equorum;
Ille ruenti Hyllo, animisque immane frementi
Occurrit, telumque aurata ad tempora torquet:
Olli per galeam fixo stetit hasta cerebro.
Dextera nec tua te, Graium fortissime, Cretheu,
Eripuit Turno; nec di texere Cupencum
Ænea veniente sui; dedit obvia ferro
Pectora, nec misero clipei mora profuit ærei.
Te quoque Laurentes viderunt, Æole, campi
Oppetere, et late terram consternere tergo;
Occidis, Argivæ quem non potuere phalanges
Sternere, nec Priami regnorum eversor Achilles:
Hic tibi mortis erant metæ, domus alta sub Ida;
Lyrnessi domus alta, solo Laurente sepulcrum.
Totæ adeo conversæ acies, omnesque Latini,
Omnes Dardanidæ: Mnestheus, acerque Serestus,
Et Messapus equum domitor, et fortis Asylas,
Tuscorumque phalanx, Evandrique Arcades alæ:
Pro se quisque viri summa nituntur opum vi.

Nec mora, nec requies; vasto certamine tendunt.
Hic mentem Æneæ genetrix pulcherrima misit,
Iret ut ad muros, urbique adverteret agmen
Ocius, et subita turbaret clade Latinos.
Ille, ut vestigans diversa per agmina Turnum
Huc atque huc acies circumtulit, aspicit urbem
Immunem tanti belli, atque impune quietam.
Continuo pugnæ accendit majoris imago:
Mnesthea Sergestumque vocat fortemque Serestum,
Ductores, tumulumque capit, quo cetera Teucrum
Concurrit legio; nec scuta aut spicula densi
Deponunt. Celso medius stans aggere fatur:
"Ne qua meis esto dictis mora. Jupiter hac stat.
Neu quis ob inceptum subitum mihi segnior ito.
Urbem hodie, causam belli, regna ipsa Latini,
Ni frenum accipere et victi parere fatentur,
Eruam, et æqua solo fumantia culmina ponam.
Scilicet exspectem, libeat dum prœlia Turno
Nostra pati, rursusque velit concurrere victus?
Hoc caput, o cives, hæc belli summa nefandi.
Ferte faces propere, fœdusque reposcite flammis."
Dixerat, atque animis pariter certantibus omnes
Dant cuneum, densaque ad muros mole feruntur.
Scalæ improviso, subitusque apparuit ignis.
Discurrunt alii ad portas, primosque trucidant;
Ferrum alii torquent, et obumbrant æthera telis.
Ipse inter primos dextram sub mœnia tendit
Æneas, magnaque incusat voce Latinum;
Testaturque deos, iterum se ad prœlia cogi;
Bis jam Italos hostes; hæc altera fœdera rumpi.
Exoritur trepidos inter discordia cives:
Urbem alii reserare jubent, et pandere portas
Dardanidis, ipsumque trahunt in mœnia regem;
Arma ferunt alii, et pergunt defendere muros:
Inclusas ut quum latebroso in pumice pastor
Vestigavit apes, fumoque implevit amaro;
Illæ intus trepidæ rerum per cerea castra
Discurrunt, magnisque acuunt stridoribus iras:
Volvitur ater odor tectis; tum murmure cæco
Intus saxa sonant; vacuas it fumus ad auras.

Accidit hæc fessis etiam fortuna Latinis,
Quæ totam luctu concussit funditus urbem.
Regina ut tectis venientem prospicit hostem,
Incessi muros, ignes ad tecta volare,
Nusquam acies contra Rutulas, nulla agmina Turni;
Infelix pugnæ juvenem in certamine credit
Exstinctum; et, subito mentem turbata dolore,
Se causam clamat, crimenque, caputque malorum;
Multaque per mæstum demens effata furorem,
Purpureos moritura manu discindit amictus,
Et nodum informis leti trabe nectit ab alta.
Quam cladem miseræ postquam accepere Latinæ,
Filia prima manu flavos Lavinia crines
Et roseas laniata genas, tum cetera circum
Turba, furit: resonant late plangoribus ædes.
Hinc totam infelix vulgatur fama per urbem.
Demittunt mentes; it scissa veste Latinus,
Conjugis attonitus fatis, urbisque ruina,
Canitiem immundo perfusam pulvere turpans,
[Multaque se incusat, qui non acceperit ante
Dardanium Ænean, generumque adsciverit ultro.]
Interea extremo bellator in æquore Turnus
Palantes sequitur paucos, jam segnior, atque
Jam minus atque minus successu lætus equorum.
Attulit hunc illi cæcis terroribus aura
Commixtum clamorem, arrectasque impulit aures
Confusæ sonus urbis et illætabile murmur.
"Hei mihi! quid tanto turbantur mœnia luctu?
Quisve ruit tantus diversa clamor ab urbe?"
Sic ait, adductisque amens subsistit habenis.
Atque huic, in faciem soror ut conversa Metisci
Aurigæ currumque et equos et lora regebat,
Talibus occurrit dictis: "Hac, Turne, sequamur
Trojugenas, qua prima viam victoria pandit;
Sunt alii, qui tecta manu defendere possint.
Ingruit Æneas Italis, et prœlia miscet;
Et nos sæva manu mittamus funera Teucris.
Nec numero inferior, pugnæ nec honore recedes."
Turnus ad hæc:
"O soror, et dudum agnovi, quum prima per artem

Fœdera turbasti, teque hæc in bella dedisti;
Et nunc nequidquam fallis dea: sed quis Olympo
Demissam tantos voluit te ferre labores?
An fratris miseri letum ut crudele videres?
Nam quid ago? aut quæ jam spondet fortuna salutem?
Vidi oculos ante ipse meos me voce vocantem
Murranum, quo non superat mihi carior alter,
Oppetere ingentem atque ingenti vulnere victum.
Occidit infelix, ne nostrum dedecus Ufens
Aspiceret; Teucri potiuntur corpore et armis.
Exscindine domos, id rebus defuit unum,
Perpetiar? dextra nec Drancis dicta refellam?
Terga dabo? et Turnum fugientem hæc terra videbit?
Usque adeone mori miserum est? vos o mihi Manes
Este boni: quoniam superis aversa voluntas.
Sancta ad vos anima, atque istius inscia culpæ
Descendam, magnorum haud unquam indignus avorum."
Vix ea fatus erat: medios volat ecce per hostes
Vectus equo spumante Saces, adversa sagitta
Saucius ora, ruitque implorans nomine Turnum:
"Turne, in te suprema salus; miserere tuorum.
Fulminat Æneas armis, summasque minatur
Dejecturum arces Italum, excidioque daturum;
Jamque faces ad tecta volant. In te ora Latini,
In te oculos referunt: mussat rex ipse Latinus,
Quos generos vocet, aut quæ sese ad fœdera flectat.
Præterea regina, tui fidissima, dextra
Occidit ipsa sua, lucemque exterrita fugit.
Soli pro portis Messapus et acer Atinas
Sustentant aciem. Circum hos utrimque phalanges
Stant densæ, strictisque seges mucronibus horret
Ferrea: tu currum deserto in gramine versas."
Obstupuit varia confusus imagine rerum
Turnus, et obtutu tacito stetit. Æstuat ingens
Uno in corde pudor, mixtoque insania luctu,
Et Furiis agitatus amor, et conscia virtus.
Ut primum discussæ umbræ, et lux reditta menti,
Ardentes oculorum orbes ad mœnia torsit
Turbidus, eque rotis magnam respexit ad urbem.
Ecce autem, flammis inter tabulata volutus

Ad cœlum undabat vertex, turrimque tenebat;
Turrim, compactis trabibus quam eduxerat ipse,
Subdideratque rotas, pontesque intraverat altos.
"Jam jam fata, soror, superant; absiste morari;
Quo deus et quo dura vocat fortuna, sequamur.
Stat conferre manum Æneæ, stat, quidquid acerbi est,
Morte pati; nec me indecorem, germana, videbis
Amplius. Hunc, oro, sine me furere ante furorem."
Dixit, et e curru saltum dedit ocius arvis;
Perque hostes, per tela ruit; mæstamque sororem
Deserit, ac rapido cursu media agmina rumpit.
Ac veluti montis saxum de vertice præceps
Quum ruit, avulsum vento, seu turbidus imber
Proluit, aut annis solvit sublapsa vetustas;
Fertur in abruptum magno mons improbus actu,
Exsultatque solo, silvas, armenta, virosque
Involvens secum: disjecta per agmina Turnus
Sic urbis ruit ad muros, ubi plurima fuso
Sanguine terra madet, striduntque hastilibus auræ;
Significatque manu, et magno simul incipit ore:
"Parcite jam, Rutuli; et vos tela inhibete, Latini;
Quæcumque est fortuna, mea est; me verius unum
Pro vobis fœdus luere, et decernere ferro."
Discessere omnes medii, spatiumque dedere.
At pater Æneas, audito nomine Turni,
Deserit et muros, et summas deserit arces;
Præcipitatque moras omnes; opera omnia rumpit,
Lætitia exsultans, horrendumque intonat armis:
Quantus Athos, aut quantus Eryx, aut ipse coruscis
Quum fremit ilicibus quantus, gaudetque nivali
Vertice, se attollens pater Appenninus ad auras.
Jam vero et Rutuli certatim, et Troës, et omnes
Convertere oculos Itali, quique alta tenebant
Mœnia, quique imos pulsabant ariete muros;
Armaque deposuere humeris. Stupet ipse Latinus,
Ingentes, genitos diversis partibus orbis,
Inter se coiisse viros, et cernere ferro.
Atque illi, ut vacuo patuerunt æquore campi,
Procursu rapido, conjectis eminus hastis,
Invadunt Martem clipeis atque ære sonoro.

Dat gemitum tellus; tum crebros ensibus ictus
Congeminant. Fors et virtus miscentur in unum.
Ac velut ingenti Sila summove Taburno
Quum duo conversis inimica in prœlia tauri
Frontibus incurrunt, pavidi cessere magistri;
Stat pecus omne metu mutum, mussantque juvencæ,
Quis nemori imperitet, quem tota armenta sequantur;
Illi inter sese multa vi vulnera miscent,
Cornuaque obnixi infigunt, et sanguine largo
Colla armosque lavant; gemitu nemus omne remugit;
Haud aliter Tros Æneas et Daunius heros
Concurrunt clipeis; ingens fragor æthera complet.
Jupiter ipse duas æquato examine lances
Sustinet, et fata imponit diversa duorum,
Quem damnet labor, et quo vergat pondere letum.
Emicat hic, impune putans, et corpore toto
Alte sublatum consurgit Turnus in ensem,
Et ferit. Exclamant Troës trepidique Latini,
Arrectæque amborum acies. At perfidus ensis
Frangitur, in medioque ardentem deserit ictu:
Ni fuga subsidio subeat. Fugit ocior euro,
Ut capulum ignotum dextramque aspexit inermem.
Fama est, præcipitem, quum prima in prœlia junctos
Conscendebat equos, patrio mucrone relicto,
Dum trepidat, ferrum aurigæ rapuisse Metisci;
Idque diu, dum terga dabant palantia Teucri,
Sufficit: postquam arma dei ad Vulcania ventum,
Mortalis mucro, glacies ceu futilis, ictu
Dissiluit: fulva resplendent fragmina arena.
Ergo amens diversa fuga petit æquora Turnus;
Et nunc huc, inde huc incertos implicat orbes.
Undique enim densa Teucri inclusere corona;
Atque hinc vasta palus, hinc ardua mœnia cingunt.
Nec minus Æneas, quanquam tardata sagitta
Interdum genua impediunt cursumque recusant,
Insequitur, trepidique pedem pede fervidus urget:
Inclusum veluti si quando flumine nactus
Cervum, aut puniceæ septum formidine pennæ,
Venator cursu canis et latratibus instat;
Ille autem, insidiis et ripa territus alta,

Mille fugit refugitque vias: at vividus Umber
Hæret hians, jam jamque tenet, similisque tenenti
Increpuit malis, morsuque elusus inani est.
Tum vero exoritur clamor; ripæque lacusque
Responsant circa, et cœlum tonat omne tumultu.
Ille simul fugiens, Rutulos simul increpat omnes,
Nomine quemque vocans, notumque efflagitat ensem.
Æneas mortem contra, præsensque minatur
Exitium, si quisquam adeat; terretque trementes,
Excisurum urbem minitans, et saucius instat.
Quinque orbes explent cursu, totidemque retexunt
Huc illuc. Neque enim levia aut ludicra petuntur
Præmia; sed Turni de vita et sanguine certant.
Forte sacer Fauno foliis oleaster amaris
Hic steterat, nautis olim venerabile lignum;
Servati ex undis ubi figere dona solebant
Laurenti divo, et votas suspendere vestes.
Sed stirpem Teucri nullo discrimine sacrum
Sustulerant, puro ut possent concurrere campo.
Hic hasta Æneæ stabat: huc impetus illam
Detulerat, fixam et lenta in radice tenebat.
Incubuit voluitque manu convellere ferrum
Dardanides, teloque sequi, quem prendere cursu
Non poterat. Tum vero amens formidine Turnus,
"Faune, precor, miserere," inquit; "tuque optima ferrum
Terra tene: colui vestros si semper honores,
Quos contra Æneadæ bello fecere profanos."
Dixit, opemque dei non cassa in vota vocavit.
Namque diu luctans, lentoque in stirpe moratus,
Viribus haud ullis valuit discludere morsus
Roboris Æneas. Dum nititur acer, et instat,
Rursus in aurigæ faciem mutata Metisci
Procurrit, fratrique ensem dea Daunia reddit.
Quod Venus audaci Nymphæ indignata licere
Accessit, telumque alta ab radice revellit.
Olli sublimes, armis animisque refecti,
Hic gladio fidens, hic acer et arduus hasta,
Adsistunt contra certamine Martis anheli.
Junonem interea Rex omnipotentis Olympi
Alloquitur, fulva pugnas de nube tuentem:

"Quæ jam finis erit, conjux? quid denique restat?
Indigetem Ænean scis ipsa, et scire fateris,
Deberi cœlo, fatisque ad sidera tolli.
Quid struis? aut qua spe gelidis in nubibus hæres?
Mortalin' decuit violari vulnere divum?
Aut ensem—quid enim sine te Juturna valeret?—
Ereptum reddi Turno, et vim crescere victis?
Desine jam tandem, precibusque inflectere nostris;
Nec te tantus edat tacitam dolor; et mihi curæ
Sæpe tuo dulci tristes ex ore recursent.
Ventum ad supremum est. Terris agitare vel undis
Trojanos potuisti; infandum accendere bellum,
Deformare domum, et luctu miscere hymenæos:
Ulterius tentare veto." Sic Jupiter orsus;
Sic dea submisso contra Saturnia vultu:
"Ista quidem quia nota mihi tua, magne, voluntas,
Jupiter: et Turnum et terras invita reliqui.
Nec tu me aëria solam nunc sede videres
Digna indigna pati; sed flammis cincta sub ipsam
Starem aciem, traheremque inimica in prœlia Teucros.
Juturnam misero, fateor, succurrere fratri
Suasi, et pro vita majora audere probavi;
Non ut tela tamen, non ut contenderet arcum;
Adjuro Stygii caput implacabile fontis,
Una superstitio superis quæ redditta divis.
Et nunc cedo equidem, pugnasque exosa relinquo.
Illud te, nulla fati quod lege tenetur,
Pro Latio obtestor, pro majestate tuorum:
Quum jam connubiis pacem felicibus, esto,
Component, quum jam leges et fœdera jungent:
Ne vetus indigenas nomen mutare Latinos,
Neu Troas fieri jubeas, Teucrosque vocari;
Aut vocem mutare viros, aut vertere vestes.
Sit Latium, sint Albani per sæcula reges;
Sit Romana potens Itala virtute propago;
Occidit, occideritque sinas cum nomine Troja."
Olli subridens hominum rerumque repertor:
"Et germana Jovis, Saturnique altera proles,
Irarum tantos volvis sub pectore fluctus?
Verum age, et inceptum frustra submitte furorem.

Do, quod vis; et me victusque volensque remitto.
Sermonem Ausonii patrium moresque tenebunt;
Utque est, nomen erit; commixti corpore tantum
Subsident Teucri. Morem ritusque sacrorum
Adjiciam, faciamque omnes uno ore Latinos.
Hinc genus Ausonio mixtum quod sanguine surget,
Supra homines, supra ire deos pietate videbis;
Nec gens ulla tuos æque celebrabit honores."
Annuit his Juno, et mentem lætata retorsit.
Interea excedit cœlo, nubemque reliquit.
His actis, aliud Genitor secum ipse volutat,
Juturnamque parat fratris dimittere ab armis.
Dicuntur geminæ pestes cognomine Diræ,
Quas et Tartaream Nox intempesta Megæram
Uno eodemque tulit partu, paribusque revinxit
Serpentum spiris, ventosasque addidit alas.
Hæ Jovis ad solium, sævique in limine regis,
Apparent, acuuntque metum mortalibus ægris,
Si quando letum horrificum morbosque deum rex
Molitur, meritas aut bello territat urbes.
Harum unam celerem demisit ab æthere summo
Jupiter, inque omen Juturnæ occurrere jussit.
Illa volat, celerique ad terram turbine fertur:
Non secus ac nervo per nubem impulsa sagitta,
Armatam sævi Parthus quam felle veneni,
Parthus, sive Cydon, telum immedicabile, torsit,
Stridens et celeres incognita transilit umbras.
Talis se sata Nocte tulit, terrasque petivit.
Postquam acies videt Iliacas atque agmina Turni,
Alitis in parvæ subitam collecta figuram,
Quæ quondam in bustis aut culminibus desertis
Nocte sedens serum canit importuna per umbras;
Hanc versa in faciem Turni se pestis ob ora
Fertque refertque sonans, clipeumque everberat alis.
Illi membra novus solvit formidine torpor;
Arrectæque horrore comæ, et vox faucibus hæsit.
At procul ut Diræ stridorem agnovit et alas,
Infelix crines scindit Juturna solutos,
Unguibus ora soror fœdans, et pectora pugnis:
"Quid nunc te tua, Turne, potest germana juvare?

Aut quid jam duræ superat mihi? qua tibi lucem
Arte morer? talin' possum me opponere monstro?
Jam jam linquo acies. Ne me terrete timentem,
Obscenæ volucres; alarum verbera nosco,
Letalemque sonum; nec fallunt jussa superba
Magnanimi Jovis. Hæc pro virginitate reponit?
Quo vitam dedit æternam? cur mortis ademta est
Conditio? possem tantos finire dolores
Nunc certe, et misero fratri comes ire per umbras.
Immortalis ego? aut quidquam mihi dulce meorum
Te sine, frater, erit? O quæ satis alta dehiscat
Terra mihi, manesque deam demittat ad imos?"
Tantum effata, caput glauco contexit amictu
Multa gemens, et se fluvio dea condidit alto.
Æneas instat contra, telumque coruscat
Ingens arboreum, et sævo sic pectore fatur:
"Quæ nunc deinde mora est? aut quid jam, Turne, retractas?
Non cursu, sævis certandum est cominus armis.
Verte omnes tete in facies; et contrahe, quidquid
Sive animis sive arte vales; opta ardua pennis
Astra sequi, clausumve cava te condere terra."
Ille caput quassans: "Non me tua fervida terrent
Dicta, ferox; di me terrent, et Jupiter hostis."
Nec plura effatus, saxum circumspicit ingens,
Saxum antiquum, ingens, campo quod forte jacebat,
Limes agro positus, litem ut discerneret arvis;
Vix illud lecti bis sex cervice subirent,
Qualia nunc hominum producit corpora tellus:
Ille manu raptum trepida torquebat in hostem,
Altior insurgens, et cursu concitus heros.
Sed neque currentem se, nec cognoscit euntem,
Tollentemve manu saxumque immane moventem:
Genua labant; gelidus concrevit frigore sanguis.
Tum lapis ipse viri, vacuum per inane volutus,
Nec spatium evasit totum, nec pertulit ictum.
Ac velut in somnis, oculos ubi languida pressit
Nocte quies, nequidquam avidos extendere cursus
Velle videmur, et in mediis conatibus ægri
Succidimus; non lingua valet, non corpore notæ
Sufficiunt vires, nec vox aut verba sequuntur:

Sic Turno, quacumque viam virtute petivit,
Successum dea dira negat. Tum pectore sensus
Vertuntur varii. Rutulos aspectat et urbem,
Cunctaturque metu, telumque instare tremiscit;
Nec quo se eripiat, nec qua vi tendat in hostem,
Nec currus usquam videt, aurigamve sororem.
Cunctanti telum Æneas fatale coruscat,
Sortitus fortunam oculis; et corpore toto
Eminus intorquet. Murali concita nunquam
Tormento sic saxa fremunt, nec fulmine tanti
Dissultant crepitus. Volat atri turbinis instar
Exitium dirum hasta ferens, orasque recludit
Loricæ, et clipei extremos septemplicis orbes;
Per medium stridens transit femur. Incidit ictus
Ingens ad terram duplicato poplite Turnus.
Consurgunt gemitu Rutuli, totusque remugit
Mons circum, et vocem late nemora alta remittunt.
Ille humilis supplexque oculos dextramque precantem
Protendens, "Equidem merui, nec deprecor," inquit;
"Utere sorte tua. Miseri te si qua parentis
Tangere cura potest, oro—fuit et tibi talis
Anchises genitor—Dauni miserere senectæ;
Et me, seu corpus spoliatum lumine mavis,
Redde meis. Vicisti; et victum tendere palmas
Ausonii videre; tua est Lavinia conjux;
Ulterius ne tende odiis." Stetit acer in armis
Æneas, volvens oculos, dextramque repressit;
Et jam jamque magis cunctantem flectere sermo
Cœperat: infelix humero quum apparuit alto
Balteus, et notis fulserunt cingula bullis
Pallantis pueri; victum quem vulnere Turnus
Straverat atque humeris inimicum insigne gerebat.
Ille, oculis postquam sævi monumenta doloris
Exuviasque hausit, furiis accensus, et ira
Terribilis: "Tune hinc spoliis indute meorum
Eripiare mihi? Pallas te hoc vulnere, Pallas
Immolat, et pœnam scelerato ex sanguine sumit."
Hoc dicens, ferrum adverso sub pectore condit
Fervidus. Ast illi solvuntur frigore membra,
Vitaque cum gemitu fugit indignata sub umbras.



[ERATO.—*Rossi, Raccolta di Statue Antiche*]

BOOK SEVENTH.

ARGUMENT.

THE departure of Æneas from Caieta, and his arrival in the Laurentine territory, on the banks of the Tiber, being recorded (1-36), the narrative is interrupted by a digression on the ancient condition of Latium, and by a detail of the omens which heralded the approach of a foreign enemy, and the accession of a new dynasty (37-106). By the eating of the cakes which served the Trojans as tables in their hasty meal after landing, Æneas is reminded of the prophecy of the Harpy, and is thereby assured that at length his wanderings are to cease; he accordingly despatches an embassy to Latinus, to ask permission to found a city (107-159). The deputies are kindly received, and Lavinia, the daughter of Latinus, promised to Æneas in marriage (160-285). Meanwhile Alecto being summoned from the shades by Juno, rouses to indignation Amata, the wife of Latinus, and after her, Turnus, king of the Rutuli, who had been espoused to Lavinia; and then directing her course to the Trojan youth engaged in hunting, she leads Ascanius to slay a favourite stag belonging to Tyrrheus, the royal shepherd, which act of violence brought on an engagement between the followers of Æneas and the rustic Latins (287-510). Almo and

Galæsus are slain and brought into the city, but even the sight of their dead bodies is unable to urge Turnus to declare war. Juno herself, therefore, usurps the king's prerogative, and sounds the war-note far and wide (511-622). The allies of Turnus are then enumerated (623-817).

1. *Tu quoque*, i.e., as well as Misenus and Palinurus, on whom see vi. 232 and 381.

2. *Caieta*—see 901 of preceding Book. On the different etymologies of the word, consult Smith's Dict. of Geog. The modern name, Gaeta, perpetuates the legend.

3. *Honos* is put for *titulus;* the result, for the means by which it is brought about.

Nomen, i.e., the name of the city and promontory serve instead of an inscription on the tomb. Wagn.

4. *Si qua est ea gloria*, scil., that the city and promontory should be called from you. The phrase has direct reference to *magna Hesperia* going before, and implies that the glory was very great.

8. *In noctem*, either "at the approach of night;" or "during the night." The light is called *tremulum*, from the nature of its rays.

10. *Circææ.* The Circæan promontory is said, by the more ancient poets, to have been once an island, viz., that (Ææa) of Circe, but to have been gradually joined to the mainland by the consolidation of alluvial matter

11. *Solis filia*, i.e., the famous Circe, on whose history, see Class. Dict. She is called *Dives*, Heyne thinks, on account of the *tecta superba* mentioned in 12, or simply because she was a goddess See Hom. Odyss. x. 210, 311, and especially 348.

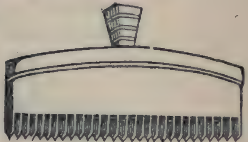
Lucos, mentioned in imitation of Homer, Od. x. 150. They are called *inaccessos*, because it was dangerous to approach them, by reason of Circe's charms and sorceries.

12. *Resonat*, "causes to resound." The verb seems to be used in this sense only by Sil. Ital., besides our author. On the song of Circe, see Odyss. x. 221 sqq.

13. *Cedrum*, the cedar of the Greeks and Romans, called also *oxycedrus*, was of the juniper species, and different from the cedar of Lebanon, which belongs to the firs. Heyne.

14. This line occurs in Geo. i. 294, one word, however, being different. See notes there. Consult Antiquities (Ramsay) on the *Loom.*

Trapp translates, "While through the slender web, her *whistling* shuttle flies along the loom." Some critics, however, refer *argutus* to the shape of the instrument (as *arguta serra*, Geo. i. 143), and not to the sound. The following woodcut represents the *pecten*, "reed," or "lay," the teeth of which were inserted between the threads of the warp, and thus used to drive up the threads of the woof together.



18. Wagner thinks that *Sævire* is properly applied to the growling of bears, but it would appear, from authorities, that *uncare* and *urgare* are the more appropriate terms. *Ululare* is an onomatopœic word, which has a representative in very many languages—the Greek ὀλολύζειν, the Heb. *Hallelujah*, the Celtic funeral cry (which we shall not attempt to spell), etc. etc.

21. *Quæ=et hæc;* and generally, a relative (whether pronoun or conjunction) is equal to a conjunction and a demonstrative.

24. *Fugam*, i.e., *celerem cursum. Fervida vada*, "the boiling shallows," such as usually encompass a promontory

26. *Lūtea*, i. e., *crocea*, κροκόπεπλος. *Posuere*, scil., *se* or *vim.* Lŭtea (*u* short) means *miry.*

28. *Tonsæ*, i.e., *remi*, see x. 299. *Lento*, "tranquil," "peaceful."

29. *Atque*, expressing surprise, see Æn. iv. 261. *Hic*, an adv. of *time.*

31. *Flavus*, a usual epithet of the Tiber, from the yellowness of its waters, caused by the large quantities of sand and earth brought down by the stream.

36. The approach to, and entrance into, the Tiber are made in obedience to the injunction of Creusa, ii. 781. The Trojans land on the Laurentine territory, which was planted abundantly with bay trees; hence *lucus*, and *opacus fluvius.*

37 *Erato* was the Muse of amatory poetry, but is here put for any of the Muses generally. *Quæ tempora rerum*, in what state affairs were when Æneas arrived.

38. *Quis* is here used in its proper sense, inquiring of the different kinds of kingdoms and states, and their names. See note, Æn. iii. 608.

40. *Exordia*, i.e., the slaying of the stag. See 479 and 542.

42. *Reges*, i.e., *Latinus, Turnus, Mezentius*, etc. On the ancient people of Italy and their origin, see Heyne, Excurs. iv. ad

h. l., also Niebuhr's Rom. Hist., vol. i., and Donaldson's Varronianus, 2d ed.

45. *Moveo*—"I stir the song." Latinus was the son of Faunus, who was sprung from Picus, the son of Saturnus. For fuller particulars, see Class. Dict.

47. *Marica* was a Latin nymph whose worship was celebrated by the people of Minturnæ: a grove was consecrated to her near the river *Liris (Garigliano.)*

51. *Nulla fuit*, scil., at the time of the arrival of Æneas.

52. *Filia*, scil., Lavinia. *Servabat sedes* refers to the patrimony which she was to possess as an only daughter, and not to the circumstance of her being a "good keeper at home."

56. *Turnus*, king of the Rutuli, son of Daunus and the nymph Venilia: his sister was Juturna. *Avis*, etc., i.e., of royal blood, and that too an ancient line.

59. It is to be remembered that trees and even groves were planted in the *impluvia* of houses. See Dict. of Antiq., under "House."

60. *Comam*, the accus. of reference or limitation: see note, Æn. i. 228.

61. *Primas arces*, i.e., the *foundations* of his fortresses. When adjectives are thus set in apposition to substantives denoting time and place, they single out one idea from the general notion contained in the subst., and exhibit it for special contemplation; thus *frigidus annus* does not mean *the cold year*, but the *cold part* of the year; *proxima alluvies*, not *the nearest flood*, but the *nearest part* of the flood.

63. *Laurentis* is the acc. plur.

70. *Partibus ex isdem*—"from the same regions" that the bees came from, i.e., the lower sea.

71. *Adolet*—see i. 704.

73. *Nefas*, applied to a prodigy, dreadful and detested, and happening out of the course of nature.

74. *Visa est ornatum* (cremari) — "she seemed to be burning in (*as to*) her ornaments,"—an accus. of the remote object. See i. 228. So also *comas* and *coronam*, next line.

76. *Coronam gemmis*, a royal ornament. Remove the semicolon after *gemmis*, and then *que*, after *regalis*, will couple the two infinitives, *cremari* and *involvi*.

77. *Vulcanum*—the fire. The smoke and the *lumen fulvum* were bad omens.

80. *Ipsam* begins the line with peculiar emphasis, as opposed to *populo*.

81. *Oracula Fauni.* The poet places the oracle of Faunus in the grove of Albunea, in the district of Tibur, where the medicinal (sulphureous) waters of the Albula (now called *Solforata di Tivoli*) flow eastward into the Anio. Heyne. Bonstetten *(Voyage sur la Scène des six derniers livres de l' Enéide)*, with whom Heyne and Wagn. agree, says that the fountain here spoken of is that which may now be seen on the Ardean road not far from the temple of Anna Perenna, and which is called *Acqua Solforata d' Altieri*. See Hor. Od. i. 7, 12, where it is called *domus resonantis Albuneae*.

83. Heyne, in his edition of Virgil, interpreted *maxima* as equal to *larga vena aquarum*, and he made *nemorum*=*in nemoribus*, as διὰ τοῦ ἄλσους for ἐν ἄλσει: it would thus mean, "which in a copious flood of waters resounds through the groves with its sacred fountain." Afterwards, in a philological periodical, when reviewing Bonstetten's work, he proposed the following as the simplest construction. *Albunea* (aqua), *quae sonat fonte sacro, maxima* (aquarum) *nemorum*, which will be translated thus: "Which greatest of forest streams resounds with its sacred fountain, and buried in gloom exhales a noisome and pestilential stench." This is approved by Forb. Wagner thinks all difficulty will vanish if, with Probus and Bonstetten, we take *Albunea* to mean a wood, and not a fountain. But, then, says Forb., what would be the meaning of *lucos sub alta silva?* and why should the wood, and not the fountain, be said *exhalare mephitim?*

84. A disagreeable and noxious stench, which the Latins called *Mephitis*, arises from the sulphureous water. Hence the Romans, in their fondness for deifying the powers and phenomena of nature, made to themselves a goddess *Mephitis*, whose temples were erected in many places, especially among the Hirpini in the valley of Amsanctus.

85. *Œnotria tellus*, put for Italy generally See note, Æn. i. 532.

86. *Dona*—sacrifices.

88. The oracle of Faunus was one of those consulted by *incubatio*, i.e., by the suppliant prostrating himself and remaining in sleep during the night to receive the intimations of the divine will in dreams. The custom (ἐγκοιμιᾶσθαι) was very common among the Greeks, e.g., in the temple of Amphiaraüs at *Oropus*, and at Thebes; of *Trophonius* at Lebadea; of *Æsculapius* at Epidaurus and in Cos, etc. etc. It was most probably introduced into Latium by the Pelasgians, as Heyne conjectures. *Latinus*, as being both *priest* and *suppliant*, lies down on the sacred hides, though it was not usual for the priest to do so.

92. *Et pater ipse*, scil., as the ancient Italians (85) had done.

93. *Bidentes*—see Æn. iv. 57.

96. *Connubiis*, to be pronounced as three sylls. See Æn. i. 73.

97. *Thalamis paratis*, i.e., any Italian prince, such as Turnus. *Externi generi*, in next line, is opposed to it.

99. *Ferant—videbunt.* The difference of

tense is accounted for by Wagn., who says that *ferant* is used as descriptive of *generi* (*veniunt generi qui ferant*, i.e., IIQUE TALES *qui ferant*), but *videbunt* as simply narrative.

100. *Sol recurrens*—"Where the sun, in his daily revolution, beholds both oceans," i.e., that at the east and that at the west limit of the earth.

105. *Laomedontia pubes*, i.e., the Trojans. Cf. iii. 284.

106. *Religavit ab aggere ripæ*, i.e., moored the ships so that the ropes *sloped down* from the high summit of the bank to the vessels. Forb. We disapprove, however, of this very close adherence to the literal meaning of the words *ab aggere*. No idea of *sloping down* seems to be intentionally implied, but simply the nature and position of the holdfast. For it is very common with both Greeks and Latins to designate a *point* in space by a word denoting *motion* from, or *separation* from, *that point*, since beginning and extending from a point imply contiguity and contact with that point. Thus *a dextro cornu*, "on the right wing;" ὄπισθεν, "in the rear," "behind;" literally "from the rear."

107. We have in the following passage the fulfilment of the prophecy (see iii. 255 sqq.) of "eating the tables."

108. *Deponunt*—see Æn. i. 698.

109. *Adorea liba*—"And place along the grass wheaten cakes beneath the viands,—so Jupiter, *in the prophecy formerly indicated* (such is the force of *ille*, for *illo vaticinio*) suggested, and pile up wild fruits on the cereal (wheaten) base." *Solum*, says Servius, is used of that which supports anything—thus it here means the cakes which serve as *plates*. "The cakes were made of wheaten flour, with honey and oil, and were generally used on sacred occasions. They were circular, and marked off into quarters (*quadris* 115) by a cross drawn on the surface." Anthon. See illustration, Æn. i. 701.

114. *Violare* is used because the cakes were considered *sacred* from their connexion with the destinies of the Trojans (*fatalis crusti.*)

116. *Heus*, "ha"! an exclamation indicating a sudden thought, but not implying *grief* or *facetiousness*.

117. *Nec plura alludens*—without joking further, or playing upon the word (*mensa.*)

118. *Prima tulit*, i.e., was the first indication from heaven that the time had now come when they were to finish their wanderings. *Primam=statim, continuo*, since it means "as soon as the word escaped his lips." Forb. But we see no necessity for thus wresting the plain meaning of the term; the sense is, that of the omens this was the first, and the word was the first of those spoken by Ascanius or his companions, that attracted the notice of Æneas

119. *Eripuit*, "hastily took up," ὑπελάβετο. The verb expresses great eagerness and anxiety.

Pressit. There are various explanations of this phrase. (1.) *Vocem* being understood, the meaning is, "He checked the voice of Ascanius, so that he might not run the risk of saying anything ill-omened. [This is the vulgar rendering; but *nec plena alludens* shows that the boy needed not to be interrupted.] (2.) He put his hand on the mouth of Ascanius. [Burmann, but perfectly ridiculous.] (3.) *Premere* (*vocem*) is similar to *premere vestigia*, i.e., to follow close upon; so here, to *speak* immediately after Iulus [*Schirach*;—but the notion of following has been already expressed in the foregoing.] (4.) He hesitated for a little, pondering within himself the words (*animo pressit*), and when he sees all things to agree with the oracle formerly declared, he immediately salutes the land as his by right. [Wagn. and Forb.] (5.) With *vocem premere*, compare the analogous phrases *crimen premere*, and *argumentum premere*, *to follow up, to urge, to insist upon*. [Jahn:—this will give a sense most natural, and quite consistent with *eripuit* going before.]

Numine. He believed it a divine interposition that Ascanius thus reminded them of the prophecy.

On the metre and numbers of this verse, see Wagn., Quæst. Virg. xxxv. 16

120. *Salve*—*salvete* are the words of one adoring.

121. *Penates*—Æneas shows on every occasion, his great veneration for these deities. He calls them *fidi*, "truthful," "trustworthy," on account of their prophecy in iii. 147, 162, 167. So now (122) he calls Italy their *domus* and *patria*.

123. *Repeto*, scil., *memoria*.

We have here an example of *Virgilius dormitans*, according to the commentators (see Wagn., Quæst. Virg. xl.): for it was the Harpy Celaeno, say they, and not Anchises, that had declared this prophecy. Heyne suspects that the episode of the Harpies was inserted after the poem was finished, and that it was only the death of the author that prevented its being revised and properly adjusted to the other parts. Ruhk. and Gossr. excuse the poet, by saying, that since neither Celaeno nor Helenus told Æneas that the eating of the tables was to be the *immediate forerunner* of the building of a city, it may be that Anchises informed his son of this fact in the lower regions.

126. *Sperare* is governed by *memento*.

127. *Aggere*, i.e., *in aggere*. See 158, below. The meaning is, "A ditch having been dug, and a mound raised."

129. *Exitiis*, i.e., "difficulties," "misfortunes."

134. *Vina reponite*—"put the wine on the table for a second course." See note, Æn. i. 723.

136. He first invokes those deities, which represent departments and powers of nature—to them he adds, in 139, the domestic gods.

Primam deorum—either "chief before others," or "the source of all things." See Soph. Ant. 338.

139. *Idæum Jovem*, so called from Mount Ida in Crete—(see iii. 105).

Phrygiam Matrem — Cybele (see iii. 111).

140. *Parentes*. Venus (in heaven), Anchises (in Erebus). Observe the abls. of place, Erebo and Cœlo without the prep.

142. Thunder from a cloudless sky was considered a good omen. Cf. Hor. Od. i. 34, 7. *Clarus* is attached to and agrees with *Pater*, though belonging properly to *Cœlo*. Forb. But this is unnecessary; it is much better to take it with *Pater*, both in syntax and sense, thus, "distinctly evidencing his presence and power."

146. *Instaurant* — see iv. 63. *Omine magno*, "the manifest and irrefutable omen."

147. *Coronant vina*—see i. 724

149. *Urbem*, scil., Laurentum.

150. *Fontis*, gen. not acc. *Numicus*, or *Numicius amnis*, was a small stream of Latium. It is said to be represented by the modern *Stagno di Levante*, not far from the old and now parched channel of the Tiber.

152. *Satus Anch.*, "*the son* of Anchises," *Ab omni ordine*, "from every rank."

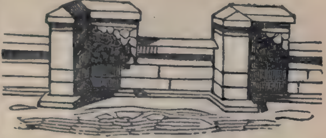
153. *Orator* is the spokesman of a deputation. The Romans usually sent *three*, or sometimes as many as *ten* ambassadors, but the large number is given by the poet of Rome's origin, to add to the dignity of the occasion.

154. *Ramis Palladis*, i. e., the olive. *Velatos*—this verb is properly applied to wearing fillets on the *brow*, *temples*, etc., but here means the adornment, by fillets, of branches carried in the hands of the suppliants.

157. *Mœnia*, that is the famous *castrum Trojæ*, or *nova Troja*, fringing the Tiber. See ix. 469, 68, 238, 195. It was four stadia from the sea.

158. *Primas sedes*—the first settlement they had in Italy.

159. *Pinna*, "a notched battlement along the top of a wall, fortress, or tower," as seen in the illustration. On the derivation of the term, see Rich, s. voc.



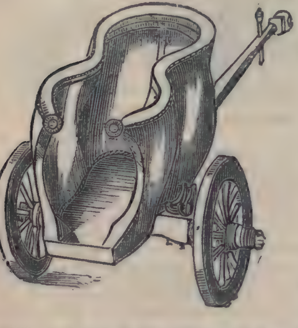
160. *Latinorum*. A hypermeter syll. is found here, which some copies have obviated by writing *Latini*. The latter reading is approved of further, on the ground that *ardua tecta* may be justly applied to the palace of Latinus, though not to the abodes of his poorer subjects. But there is no reason supplied by the context for restricting *high houses* to Latinus, leaving all his subjects to dwell in hovels, especially as Wagn. has shown by reference to xii. 131 sq., that such was not the case as represented by the poet. The reading *Latinorum* may be defended on the three following considerations:—1st, Line 161 shows that the *whole* city is spoken of—2d, Virgil takes every opportunity to magnify the town Laurentum and all things belonging thereto—and, 3d, The houses even of the poorer inhabitants, though not high in themselves, may yet be so from their elevated position.

161. *Muro subibant*,—"were nearing the wall." Some copies read *muros*, but this, says Wagn. (following Wolf), would mean that they were *actually entering* the city, *muro*, the dat., being employed to signify *mere approach to*. Forbiger opposes Wagner's opinion as to this distinction between the dat. and acc. with *subire*, and shows by examples (iii. 292, vi. 13, compared with viii. 125, 362, and x. 798), that the principle cannot be carried out. The primary meaning of the acc. and dat. cases certainly lends confirmation to Wagner's view of the essential and primitive difference between the two modes of expression, but the approaching to a position close under the wall of a city, is so nearly allied to entering the city, that we do not wonder at the confusion of the constructions and at their indiscriminate use.

162. The custom mentioned in this and the following lines was common not only in Latin towns, but also in those of Greece, and in fact of most ancient States.

163. *Domitant currus*, i.e., train ("break in") horses yoked to cars. So, in xii. 287, we find the word *currus* used with equal boldness—*infrenant alii currus*. Subjoined is a representation of a Roman chariot

drawn sometimes by two, three, four, or even more horses.



164. *Acres*, nom. pl., referring to *pueri* and *juvenes*. *Lenta*, "pliant," "flexible," i.e., made of the young shoots of cornel or myrtle trees.

165. *Ictu*, i.e., in throwing the javelin. *Lacessunt*, "challenge."

167. *Ignota in veste*—see iii. 595; iv. 518; v. 37, 179.

169. *Solio medius*, for *in medio solio*, says Forb. But it appears to us much more natural to look upon the word as properly used, agreeing with the subject to *consedit*, "he sat down in the midst, on his hereditary throne." It seems ridiculous to make our poet state distinctly that a man sat down on the *middle* of his seat, lest we might imagine, forsooth, that through fear or other cause he, like some naughty child, took only a *corner*. The use of the adj. is the same as that of *nocturnus* in Geo. iii. 538.

170. This palace of King Picus, on the citadel of Laurentum, was used by the Latins as a curia *(town-hall)*, and as a temple; but it is different from that of Latinus, mentioned 59, above. *Regia* here means merely a *large and splendid building*. With *sublime columnis*, cf. Ovid Met. ii. 1.

171. *Picus* is, by an *anachronism*, called *Laurentian;* for the name *Laurentum* was given to the city by Latinus, who was grandson to Picus. See Æn. i. 2, note on Lavinium.

172. *Horrendum*, etc., "Held in veneration by reason of its (sacred) groves, and in consequence of the religious ordinances of the ancestors of the race."

173. The sceptre was primarily a long staff, with some very simple ornament at



the head. That in the above woodcut represents Latinus with his emblem of power; while that underneath shows the form of the *imperial* and triumphal sceptre used in the later times of the republic.



174. *Omen erat*, etc. "It was a custom betokening good fortune for the monarchs of the land to receive the sceptre here, and (here) to raise the first badges of authority; this sacred building serves as a senate-house (or town-hall) for them," etc. *Omen*, says Heyne, *pro more, cui bonum omen inerat, ut majorum fortuna sequeretur regem regnum auspicantem*. The meaning is that the custom was sanctioned by the ordinances of religion, and deemed, consequently, of propitious influence.

Observe the last syll. of *erat* long by *arsis*. See note, Æn. i. 308.

175. *Ariete*, by synizesis, for *arjete*. See Æn. i. 2.

176. *Considere*. The more remote ancients did not *recline* at meals. *Perpetuis*, "long and unbroken," or "stretching in a straight line along," as opposed to the *triclinium* of later days, with its small tables, each for a single person. The phrase does not appear to refer to a daily public dinner, as in the Prytaneum at *Athens*, but it seems to contrast the grander state of things at the foundation of the Roman empire with the more circumscribed scale of

hospitality in after years, just as in line 153, above, one hundred ambassadors are sent instead of *three*, or at most *ten*, in the flourishing days of the Roman Republic.

177. In the porch of the palace, statues are placed, as was usual among the Romans in the porticos of the *curiæ* and temples.

178. *Italus*, an ancient king of the Œnotrians, to whom he taught agriculture and other arts of civilization, was said to have come from Arcadia.

Sabinus or *Sabus* (See Donaldson's Varronianus, p. 8, 2d ed.) was reckoned the founder of the Sabine race, one of the most ancient in Italy, and after death was deified and worshipped.

179. *Vitisator*—a term also applied to Bacchus. *Serrans sub imagine*—it was probably a bust [like that of the *Hermae*,] at the base of which was a *falx*, "pruning knife," to *keep the event* in remembrance.

180. On *Janus*, consult Niebuhr and Arnold, Hist. Rom.; and Keightley's Mythol.; or Smith's Dict. of Biog. and Myth., and Donald. Varr. pp. 36, 37, 2d ed. The following cut is a representation of *Janus Bifrons*.



181. *Reges* is used in a wide sense, meaning *principal men*, for few Latin *kings* are recorded as receiving wounds in their country's cause.

Ab origine, i.e.=*antiquissimi*.

184. *Curvae secures*, with which Virgil represents the Amazons (xi. 656), the Italian shepherds (below, 510, 627, and xii. 306), and Camilla (xi. 696) armed.

186 sqq. There is, says Heyne, a kind of antique grandeur and dignity in the image, in which Picus appears with the *trabea* (the robe of ancient kings), the divining *lituus*, and the archaic *ancile*. *Lituo* is introduced by a *proleptic (anticipatory)* license, since Romulus first used it. *Lituo* is by some called the *Ablative of Quality* (examples of which may be seen in Æn. i. 639, iv. 517, viii. 197) "he of the lituus;" others find a *zeugma* in *succinctus*, "furnished," which will thus govern *lituo* and *trabea* both; "*furnished* with the *lituus*, and *clothed* in the *trabea*." Beneath is a representation of the *lituus*.



188. The *Ancile* or sacred shield is here seen on a *denarius*.



189. *Equum domitor*, ἱπποδαμος. The *ancile* was a small and oblong shield which fell from heaven; it had an indentation on each side [hence Varro derives its name, *am (ambi) caesus*]. As on its preservation depended the existence of Rome, *Numa* had eleven others made exactly similar, so that the real one could not be fixed upon with certainty, if an attempt were made to carry it off. *Conjux*, i.e., his lover, for when Circe saw that she was despised by him, she turned him into a bird.

192. *Intus templo*—an adv. used instead of a prep. This construction is not found in prose writers. Gossrau separates the words, so that *templo* is the simple *abl. of place*, *intus* being an adv. added for more specific definition; "In this temple of the gods, *that is*, in the interior of it."

196. *Auditi*—"celebrated by fame." So, too, Dido compliments the Trojans on their first appearance before her.

200. *Qualia multa*, οἱά τε πολλά, "such disasters as, many in number, mariners suffer out at sea."

201. *Portu*—no regular harbour, but the

temporary anchorage which they had pitched upon.

203. *Æquam*—practising equity and justice without constraint and without laws. Cf. Ovid Met. i. 89 sqq.

204. *Veteris dei*, viz., Saturn.

206. *Auruncos* — an ancient nation of Campania, between the Volscians and Campanians, occupying both sides of the Liris. Virgil considers them as Aborigines. *Ut* does not reply to *ita*, but means *how*.

207. On Dardanus, see i. 380; iii. 107, 167. The poet adopts that myth regarding him which was most likely to prove agreeable to the Romans. *His agris* must be taken with some latitude, as Dardanus was not sprung from Latium, but from Corythus (Cortona), in Etruria. See iii. 170. Samothracia, *hodie*, *Samothraki*, an island in the Ægean, off the coast of Mysia.

209. *Hinc*—"from this city sprung." See note, vi. 305.

212. *Ilioneus*, see i. 521, as being the eldest, speaks.

214. *Succedere*, in the infin., is put after *subegit* in the irregular construction;—the subj. with *ut* would be the usual form. So, in line 206, *ut* with subj. is put instead of accus. and infinitive.

215. *Regione viæ*—"in the direction of our course."

218. *Olympo*, i.e., from the east part of heaven.

220. *Avo gaudet*. Dardanus was son of Jupiter by Electra.

222. The comparison of the Trojan war to a tempest is very fine.

225. *Si quem = quemcunque*. *Extrema tellus refuso*, etc. By this Wagn. thinks Britain or Thule is meant, *refuso* implying at all events that an island is intended, since it is around such only that the sea would flow so as to appear to run into itself again. But *refuso* may also mean, "spread widely forth." The following words, too, indicate that a north country is meant. *Submovet*, "removes to a great distance."

227. The torrid zone is indicated, and especially the Lybian desert.

228. *Diluvio* is used of the destruction, because the war had been likened to a *tempest*. Translate from line 222, thus: "What a fearful storm, let loose from fell Mycenae, swept over the Idaean plains—by what dire destinies impelled, the continents of Europe and Asia rushed into hostile collision, has been heard both by him whom the earth, at her utmost border, where the ocean spreads out in boundless extent, removes far from us, and by him whom the torrid zone *(plaga solis iniqui)*, extended between the other four (zones), separates from us."

230. *Innocuum*, "safe," i.e., on which we shall be unmolested; or it may mean, "that on which we shall not be obliged to harm others." Döderl. says that the word was used by none but poets up till the time of Pliny the elder. *Undamque auramque*, etc. Wagn. thinks this modelled after the well-known expression used in forms of banishment, *aqua atque igni interdicere*. According to Æn. i. 546, note, we might expect *auras*, but similar terminations are frequently pleasing to the poets.

231. *Indecores*. This adj. is said to have no nom. *indecoris*, but either *indecor* or *indecorus*.

235. *Fide*—in treaties, in keeping and carrying out the provisions of which, there is constant necessity for a bold mind and fearless hand.

237. Every one will, in reading this line, think of Hom. Il. i. 14. *Precantia* is to be scanned as three sylls., *precantja;* to avoid the synizesis some books read *precantum*. In connexion with the branches adorned with fillets and carried in the hand, see above, 154.

240. *Imperia deorum*, viz., the warnings and *orders*.

241. *Huc repetit*, etc. It has been the subject of much controversy what is the subject of this verb. Some make it Dardanus; others Æneas, under the name Dardanus. But a comparison of Æn. iii. 94 sqq., and of iv. 345 sqq., will convince us that Heyne, Wagn., Forb., etc. etc., are right in assigning *Apollo* as the nom. to *repetit*. The punctuation is, *Hinc Dardanus ortus; Huc repetit jussisque ing. urg. Ap.*, etc., "To this country Apollo recalls us," etc.

242. *Numici*—see 150. All rivers were counted sacred; but this is represented by Virg. as especially so, perhaps in anticipation of the legend, that Æneas, after being drowned in its waters, was deified.

243. *Dat.*, scil., *Æneas, rex ipse*, 220. The subject is omitted, since there can be no doubt who is the person sending the gifts, even although Apollo is the individual most recently mentioned. Heyne thinks that Virgil had inserted the lines from 222 to 242 at a revision, but had not had leisure to accommodate them, with sufficient exactness, to the context.

Præterea, i.e., besides sending the embassy.

245. We have seen (Æn. i. 647; v. 260, and elsewhere) that when the poet mentions gifts, he endeavours to enhance their value by recording the individuals to whom they belonged.

Auro, i.e., a golden goblet.

246. *Gestamen*, which we found in iii. 286 meaning a *shield*, here signifies the ensigns of royalty generally—the *sceptre*, *tiara*, and *robes*, being specified particularly afterwards. The *tiara* referred to is the Phrygian cap *(pileus)*, which was of a conical form, but bent slightly forward and downward. The

poet elsewhere calls it *mitra* (iv. 216). There is a masc. form *tiaras*, and a fem. *tiara*.

249. *Ilionei*—to be scanned as *three sylls.* by synizesis. See below, 532, and Æn. i. 2.

Observe, says Anthon, the gradation in this pictnre. We have first the countenance directed downward; then the look fixed on the ground; and, lastly, the rolling eye expressive of deep and earnest thought.

253. *In connubio*—which the oracle of Faunus had predicted. See 96, above.

256. *Paribus auspiciis*—this is said in reference to the election of magistrates of the same kind, and of the same power, at the same comitia, and under the same auspices. Consult Ramsay's Antiq., "Consuls."

258. *Et*, i.e., *et talem, quae occupet. Viribus*—warlike bravery; or it may be used for *imperium*. The same sentiment is expressed at 99.

260. *Augurium suum*, i.e., the prediction of Faunus.

261. *Munera nec sperno*—by the figure *litotes*, for *lubens accipio*.

Rege Latino—while Latinus is (i.e., while I am) king. This is vulgarly called the *abl. absolute;* but it is really an example of the rule that "a point of time is expressed in the ablative," there being a slight inversion in the syntax. The term abl. absol. is in itself a contradiction.

262. *Uber agri*, i.e., *ubertas agrorum*, or *ubera agri*, the *abstract* being put for the *concrete*.

Deerit, a dissyll., by synizesis. See Æn. i. 2. 131, and Ecl. vii. 7.

266. *Pars pacis*, Heyne explains as equal to *signum*, or *pignus foederis*. *Tyranni* is not used in any bad sense, but is simply equal to *ruler*, *prince*, like τύραννος.

268. The manners of the heroic age allowed that either daughters or fathers might act as *suitors*, without waiting for tedious and modest bridegrooms. The oracle of Faunus serves here as an additional excuse for Latinus.

270. See above, 97-99.

274. *Numero*, for *ex numero*—"from his whole number."

275. The number of horses is perhaps rather extravagant for a petty prince in Latium; but all things are represented on a large scale, as remarked at 176, above—and, moreover, *Picus*, 189, was famed for his horse-mania, while, at Geo. iii. 133, 210, Latium is celebrated for breeding horses.

277. *Instratos*—see ii. 722. *Alipedes* seems to be used only here in an *absolute* sense, meaning horses.

Ostro pictisque tapetis—*hendiadys* (i. 2, iii. 148), "with purple, and that too on embroidered trappings."

278. *Monile*—see Æn. iv. 135, and v. 310, notes and cuts.

280. The few lines following are moulded after Homer Il. v. 265 sqq., Circe supplying the place of Anchises in the transaction.

282. "Of the race of those which the crafty ('inventive,' 'knowing,' excuse the slang) Circe caused to be produced without the knowledge of her sire (the *sun-god*), a spurious breed from a substituted mare." *Patri* depends on *furata*.

284. A sudden change takes place on the face of affairs, just when all the miseries of the Trojans seem at an end. As the wrath of Juno supplied the subject of the first six books, so, in its effects, it forms that of the last six. Cf. i. 36 sqq., and especially Homer Od. v. 282 sqq.

Argis, a favourite residence of Juno—see i. 24. It is called *Inachian* because *Inachus*, the father of *Io*, was, by common tradition, its founder and first king; the river, too, on which it stood, was called *Inachus*, and the river-god and the king were often considered as the same individual. *Inachus* thus comes to mean *Argolicus*, *Argivus*.

Sese referebat—scil., to Carthage.

289. *Abusque*, i.e., *ab usque*. When at Pachynus, in Sicily, she, from her elevated position in air, beheld the fleet of Æneas and all Latium lying before her.

290. See above, 127 and 157. *Fixa* for *transfixa*—"penetrated."

293. *Contraria*, etc., i.e., when we wish to injure them, it is fated that our attempts shall be vain. The fates of Juno carry ill success.

294. On *Sigeum*, see ii. 312.

296. *Per*—observe that it is joined with the last of the governed accusatives. See v. 512; vi. 692.

302. *Syrtes*—see i. 146, Scylla and Charybdis, iii. 558, etc.

303. *Alveo*—two sylls., by synizesis. See above, i. 2.

304. *Securi*—"regardless," in the old sense of "free from anxiety."

Mars perdere, etc.—cf. a similar oration of Juno's, at Æn. i. 39 sqq. On the battles of the Centaurs and Lapithae, see Ovid Met. xii. 210 sqq. Consult Smith's Dict. of Biog. and Mythol.

305. *Lapithûm* for *Lapitharum*—see i. 565.

306. *Calydon*—an ancient city of Ætolia; near it was a great wood which the famous boar haunted.

307. *Merentem*, though its idea applies to all the substs., is yet joined syntactically with *Calydona*. *Scelus*, the crime, is put for *poena*, the penalty.

311. *Dubitem*—by this subjunctive, Juno, as it were, excites herself not to doubt: so that it is the same as if she said, "What reason is there why I should doubt? I do not see why I should hesitate."

312. Cf. Aesch. Suppl. 160–168. On *non dabitur prohibere*, see Æn. i. 66, 79, 319, and notes.

315. *Trahere*, scil., *res*.

317. *Coeant*, i.e., be joined in a treaty, by the marriage of Æneas with Lavinia *Mercede*—"price," i.e., punishment, destruction.

319. *Bellona pronuba*—as Juno was herself *Pronuba* in chief, this transference of her offices to Bellona is rather threatening.

320. *Cisseïs*—Hecuba, daughter of Cisseus and wife of Priam, who dreamed that she was to bring forth a blazing torch, which her son Paris turned out too truly to be.

Jugales, i.e., *conjugales*. "Nor did the daughter of Cisseus alone, pregnant with a torch, give birth, in marriage, to a son who proved a firebrand (to his country)."

322. *Recidiva*—"rising again from its ruins." The metaphor is taken from the sprouting of young shoots out of a stock whose tree has been felled.

323. We have now a description of the ascent of Allecto, one of the Furies, from the infernal regions, at the instigation of Juno, and of her dealings with Amata, the wife of king Latinus, with the Latin matrons, with Turnus, the Teucri, and the aborigines. It is a finely-finished passage, and called forth the commendation of Juvenal, Sat. vii. 66 sq. Cf. Eur. Herc. Fur. 822 sqq.; Hom. Il. ix. 565 sqq., and Ovid Met. iv. 422.

324. *Luctificus* is found also in Cic. Tusc. ii. 10, 25. Similar formations are *terrificus*, *horrificus*, etc. *Allecto* (written usually with two l's, though sometimes, both in Greek and Latin, with one) is derived from ἀ, priv., and λήγομαι (I cease)—it has been translated *impausabilis* by Fulgentius, Myth. i. 6. *Dearum* has in some editions been supplanted by the reading *sororum*, which latter was adopted to avoid the cacophony of *dirarum dearum*. But the poet may have intentionally used such a combination, "*ut rem horrendam etiam duriore verborum sono exprimeret*." *Dirae*, quasi *deorum irae*. But it is rather to be referred to the adj. *dirus*, which Döderl. thinks one and the same with *durus*; while Luenemann, in Lex., deduces it from διερός (δίω, δείδω) i.e., *terribilis*; and the last editor of Forcellini's Lex. considers it as a Sabine or Umbrian word.

326. *Noxia*—"hurtful," "baneful." Cf. 338, *tibi mille nocendi artes*.

327. *Odit*, etc. Cf. Aesch. *Eum*., 69 sq., Μισήματ' ἀνδρῶν καὶ θεῶν 'Ολυμπίων.

Sorores, viz., *Tisiphone* and *Megæra*. See vi. 280

328. *Tot vertit in ora*. "So many terrible and threatening aspects of face does she assume: so savage are her features—with so many snakes does she, gloomy of visage, bristle." The verb *pullulo*, "to sprout," is used in its proper sense in Geo. ii. 17.

331. *Proprium*—"peculiarly thy task;" or, as Wagner interprets, "for my especial gratification." *Cujus fructu*, says he, *ipsa sola gaudeam*.

Nocte sata—"offspring of Night." The Furies were fabled to be the daughters of *Acheron* and *Night*.

332. *Infracta*, from *infringo*, i.e., *plane fracta*, completely shattered.

Cedat loco—a military phrase, "to give way."

333. *Ambire*—"to circumvent," "to get round," as we say.

335. On the adj. *unanimus*, see iv. 8, note.

336. *Verbera* and *faces*, are not the instruments of torture which the Fury is to employ to punish her victims; but the former refers to the *domestic afflictions* resulting from her instigations, and the latter to the *public calamities* of war, slaughter, etc., following therefrom.

337. *Mille nomina*—"a thousand attributes of ill," or "under a thousand names thou canst do ill," alluding to the different forms she assumed, and the different properties she possessed, enabling her to make mischief.

Concute—"rack (or ransack) thy fertile breast."

339. *Disjice*—"scatter to the winds;" it is stronger than *rumpe*, *dirime*, or *solve*.

Crimina belli, i.e., which shall be the cause of war.

341. *Infecta*, etc.—"steeped in (saturated with) Gorgonean poison," i.e., having her tresses formed of poisonous snakes which acted as the canals by which to emit the poison that permeated her whole body. The reference is to the snakes of the Gorgon *Medusa*.

343. *Tacitum*—(1), equal to *tacite obsidit*; (2), silent, quiet, as the female apartments were in a retired part of the house; or, (3), Amata's distress making her silent and thoughtful. The adj., properly applied to her, is transferred to her chamber. This last explanation is Cerda's and has received most supporters.

Amata, the wife of Latinus, was mother of Lavinia, and sister to Venilia, the mother of Turnus.

345. *Ardentem*—"in a flame of excitement."

Coquebant—"continually disquieted," for "*ipsa ira dicitur coquere nos, vel pectus nostrum*," i.e., *exagitare*, *vexare*.

349. *Levia*—"smooth"—*epitheton egregie delectum*, says Heyne, *ut serpentis lubricum lapsum adjuvet*. The usual adjs. employed in reference to the heart are *mollis* and *tener*.

350. Join *fallit inspirans*, like the Greek participle ἔλαθεν εἰσπνέων.

352. *Tortile aurum*. Twisted necklaces,

in the form of a snake, were very common with the ancients.

Tænia vittæ—it becomes like the band of a fillet, encircling her tresses, and hanging down behind, so as to resemble a serpent.

354. *Ac*, etc. "And when the first contagious breath (of the serpent), stealthily entering with humid poison, thrills through her every sense, and instills the fire into her bones," etc.

359. *Exsulibus*—the plural is more emphatic than the sing.; as if she wished to stigmatize the whole race as exiles and wanderers. Of course Æneas, the Trojan, is meant.

360. *Gnatæ* is more dignified than *natæ* See Ecl. v. 22.

363. *At* increases the force of the sarcasm and irony of this sentence.

Penetrat, vexit—on the use of the pres. (*penetrat*) for the perf., see Æn. ii. 275, note. Wakefield proposes to take *penetrat* as contracted for *penetravit*, in Lucretian fashion, but this is unnecessary, and, perhaps, unauthorised.

366. *Consanguineo*—see 343, note. The reasoning of Amata in the following lines will be easily seen to be quite of the "catch-at-a-straw" kind.

368. *Id sedet*—"that is unalterably fixed."

372. *Inachus*—the first king of the Argives, and founder of Argos.

Acrisius—the fourth king of Argos, father of Danae, and grandfather of Perseus.

Mycenæ and *Argos* are often confounded, as here, since both were important cities of the same district—Argolis.

Mediæ—"the very heart of Greece."

376. *Monstris*, i.e., the terrors and phantoms presenting themselves to the mind of her maddened.

377. *Immensam*—another example of the desire shown by the poet to exaggerate the early affairs of the Latins. Cf. above, 176.

378. The introduction of a schoolboy's "*whipping-top*" into an Epic poem may seem rather beneath the dignity of such a composition, but the beauty, and even perfection, of the description must plead the poet's excuse. The points of comparison are these:—the great extent of Amatas' wanderings, and the large circles of the "top;" the involuntary movement in both, the one urged on by the stimulants of the Fury, the other by the scourges of the boys; and, thirdly, the effect caused by each on the bystanders. Thiel.

380. *Habena*, "the thong." *Supra*, in the next line, well expresses the eager look of the children hanging over the whirling top, and "gaping with mouth and eyes" on the charming toy. Cf. Tibullus, i. 5, 3.

383. *Animos*—"life," (*plagæ* being the nom. to *dant*,) i.e., more quick motion. Others refer *animos* to the boys in the sense "they put their whole soul into the stroke," *plagæ* being dat. sing. (or, even in this sense, it may be the nom. pl.)

385. To understand and appreciate this passage properly, the student should read carefully the history of Bacchus and his rites, and such a description of the orgies as may be found in Eurip. Bacch.

389. *Fremens* (βρέμειν, whence βρόμιος, a name of Bacchus,) is a word properly applied to Bacchantes.

390. On the form of the *thyrsus*, and the derivation of the word, see Dict. of Greek and Rom. Antiq. (Dr Smith). *Molles*, because surrounded by vine leaves. Observe that the subject of the infin., *sumere*, is not expressed. The head of the *thyrsus* (or ornamented pole) was sometimes decorated with ivy leaves, as in the figure on the right hand, with vine leaves as in that on the left, or with a simple fir cone, as in the centre.



391. *Tibi*—"in honour of thee." *Te lustrare choro*—"to dance around thee," referring to the custom of setting the statue of Bacchus in the midst of the revellers to be the centre and director of their movements.

Pascere crinem, i.e., to allow the hair to grow long, so that the flowing tresses might "*float as free as mountain breezes*."

392. *Fama volat*, etc. The lines are so constructed as to express the utmost celerity in the movements. No sooner is the report spread than all the females become influenced, and rush to the woods, a home to them strange (*nova tecta*.)

394. *Deseruere*. Note the perf. expressing rapidity of motion. *Dant ventis*, cf. Æn. i. 319, and *solvite crinales vittas*, 403, below.

395. *Tremulis ululatibus*—"with tremulous yells," i.e., howlings uttered with faltering tongue, for the Bacchantes approached to the character, and displayed the symptoms, of persons intoxicated.

396. *Incinctæ pellibus*—the Bacchantes assumed the skins of *goats* or *fawns*, and carried *pampineas hastas*, i.e., spear shafts covered with vine leaves. See *thyrsus* as above, 390.

397. *Ipsa*, scil., Amata, *inter medias*, i.e.,

media inter matres. Pinum flagrantem—"a blazing pine torch."

398. *Canĭt*—the last syll. long by *arsis*, and that, too, though a short syll. succeed, which is very rare. Wagn., Quaest. Virg. xii. 11, lays it down that such a peculiarity occurs only when the verses, formed on the Greek model, approximate either the Choriambic or Anapaestic rhythm. Cf. Geo. i. 138; iii. 189; Æn. i. 308; and see note, Ecl. i. 39; iv. 51.

Amata, in her excitement of mind, forgets the worship of Bacchus, and raves about her daughter's nuptials.

399. *Torquens*, etc.—"she sings the nuptial song, rolling wildly her blood-shot eyes —and suddenly she shouts aloud in harsh tones." *Torvum*, the neut. of the adj. used as an adv. The word properly means *sternness of aspect;* but is transferred to the voice.

400. *Io*—an exclamation expressive of *urgent haste*, and used to excite and stimulate to action.

Ubi quæque, ὅθι ἑκάστη, i.e., *omnes.*

403. *Solvite vittas crinales.* See above, 391 and 394, notes.

Capite orgia. Observe the ravings; now she remembers that she had gone forth to the orgies—now she speaks only of her daughter—now she exhorts her fellows to begin the sacred rites, though they are supposed to have begun them long ago.

404. *Talem*, for *ita, sic;* or rather "in such plight."

410. *Danaë Acrisioneis*—Danaë, daughter of Acrisius, is said to have been wafted to Italy and to have founded *Ardea.* (See Smith's Dict. of Geog.) Niebuhr thinks this legend goes to prove that *Ardea* was founded by Pelasgians. Ardea was the capital of the Rutuli. It was besieged by Tarquinius Superbus—was made a Roman colony in B.C. 311—was afterwards destroyed by the Samnites, and in the time of Virgil had almost no existence as a city. Its site is about twenty-four Italian miles from Rome.

411. *Delata* is by some referred to *dea*, but by others (Wagn., Forb., Gossr., etc.) it is considered as belonging to *Danae*, to describe her sea voyage.

412. *Tenet* has here the meaning "to hold good," "to be current," "to remain," (on which use of the verb see Ruperti on Livy i. 4, 9): *magnum nomen* is therefore the nom. to *tenet.* "And now the great name, Ardea, remains." Wagn. and Forb. The second *Ardea* is in contrast to the line following.

413. *Sed fortuna fuit*, i.e., *abiit, aufugit.* It is unnecessary to quote Æn. ii. 325, *fuimus Troes, fuit Ilium*, or to point out the peculiar force of the expression. The kind of *euphemism* employed, the declining to characterise its present state, and merely referring to its palmy days, renders the reflection much more powerful than a laboured lament could have made it.

417. *Obscœnam*, i. e., *turpem, foedam. Rugis arat*—"*furrows* with wrinkles;"—a metaphor derived, of course, from ploughing.

418. *Innectit*—"she intertwines." scil., in her hair.

419. *Junonis anus templique sacerdos*, i.e., *vetula sacerdos templi Junonis.* So above, ii. 319, *Panthus arcis Phœbique sacerdos.*

422. *Incassum*—"for nought," "fruitlessly." *Fusos*, scil., esse. *Tua sceptra*, i.e., yours by *right* of marriage. *Transscribi* is the word applied to the transference of colonists from one town to another, or to the passing of money from one person to another; hence it comes to mean, "to hand over to the power of another."

423. *Sanguine*—"with your blood;" for 425 sqq., show that *Turnus* had repeatedly espoused the cause of the Latins, and defended them in war.

425. *Ingratis periclis*—"thankless dangers."

427. *Hæc adeo*=*hæc ipsa. Saturnia*—see iv. 92. When this deity threatens, or is likely to become inimical, she is called *Saturnia*, but when she is indifferent or propitious, Juno.

429. Some join *portis moveri in arma*, but Wagn. and Forb. say, *Lætus in arma.*

431. *Consedere*—see above, 30; and on the form of the perf. *consedi*, consult note, Æn. iii. 565.

On *pictas carinas*, see note v. 663. In *exure* there is a *zeugma*, so that the phrase =*exstingue duces et exure naves.*

432. *Jubet magna*—"desires great exploits," *magna* being the acc. after *jubet.*

433. *Dicto parere*, i.e., *stare promissis*—"to adhere to his promise."

434. *Sentiat* should not be followed by a comma, as it governs *Turnum*, in the sense of "*feel*," i.e., feel the vengeance and wrath of Turnus.

435. *Turnus* appears on the scene now for the first time, and it is to be noted that the poet always represents him as a haughty, arrogant man, in order that the mild and humble character of his hero, Æneas, may stand out in stronger contrast. Heyne.

438. *Ne finge*, etc., i.e., don't imagine that I feel so great fear as that I should pretend not to have heard of their arrival.

440. *Situ.* On the meaning of this word, see note, Æn. vi. 462. It is here applied to the mind dulled by inactivity.

Veri effeta—"incapable of conceiving truth." The metaphor is taken from land rendered barren by over exertion in producing crops, or from animals past the time of bearing. The meaning is that she had

lost the power of discerning the truth by reason of old age. See v. 396.

441. *O Mater*—said with derision, like our "old mammy," or "granny."

Inter arma regum—a hint that it is not her business to interfere in the affairs of princes.

442. *Vatem* — Heyne interprets by *νεωκόρον*, *aedituam*, "temple-warden;" but Wagn. understands it in its proper sense, *prophetess*, used, however, with derision.

445. *Exarsit in iras*—"blazed forth in passion." *Oranti*=*loquenti*, "as he spoke," "while speaking."

447. *Erinys*—on the orthography, cf. note, Æn. ii. 337. Observe that the *causal* particle *nam* is omitted before *tot*, as at 328, above. Cf. Ecl. i. 12, and note.

448. *Tanta se facies aperit*—"so huge and horrid a shape discloses itself to view." She becomes larger as a Fury than she appeared as an old woman, and at the same time more horrid — we have translated *tanta*, "huge and horrid."

450. *Flammea torquens lumina geminos erexit angues*—compare Dryden, Alexander's Feast:—

See the Furies arise;
See the snakes that they rear,
How they hiss in their hair,
And the sparkles that flash from their eyes.

Rēpulit—with the first syll. long. The prefix *re* is short, naturally, but in compound verbs (especially in the perfs. *retulit*, *reperit*, *repulit*, in certain other forms, and in some substs. *religio*, *reliquiae*, etc.) it is lengthened by the poets of the Augustan age, if two short sylls. follow it; for otherwise such words would be excluded from heroic and elegiac verse. The earlier and later poets, however, lengthen the *re* even before a long syll.

451. *Verbera insonuit* — "sounded her lash." The Furies are represented with a scourge.

456. *Juveni*, for *in juvenem*. *Atro*—black on account of the smoke.

Olli—see note, Æn. i. 254.

459. *Perfudit* is the reading adopted by Wagner for the common one, *prorumpit*.

460. *Fremit amens arma*—"frantic, he madly calls aloud for arms;" such is the force of *fremit*.

Requirit toro. Ancient heroes seem to have taken their armour to the sleeping apartment. So, in Æn. vi. 524, *Fidum capiti subduxerat ensem*.

462. Hom. Il. xxi. 362 sqq., afforded the groundwork of this comparison.

463. *Flamma virgea*, for *virgae*:—*costis*, i.e., the middle part, "the belly of the pot," as the Greeks said *γάστηρ τρίποδος*.

465. *Aquai*—see Æn. iii. 354. Observe *fumidus* separated from its subst. *amnis* by the conj. *atque* and its clause: so in ii. 552, *dextraque* CORUSCUM *extulit ac lateri capulo tenus abdidit* ENSEM.

466. *Capit se*, i.e., contain itself.

467. *Polluta pace*—*violata jam*, scil., *consilio, conatu et voluntate Turni*. Heyne. See 426, above.

470. *Venire* implies hostility, like our phrase "come out:" it means "that he was a match for both the Teucri and Latins combined." Observe the *synapheia* in *que* joined in scansion to the following line.

475. Virgil has often been found fault with for assigning the death of a stag as the cause of a serious war. It was, however, not the *cause*, but only the *occasion* and beginning of the war.

477. *Arte nova*. After these words Heyne placed a semicolon, and Wagn. a comma, but Forb., Jahn, and Ruhk. have removed both. So after *Iulus*, Forb. places only a comma, because of its close connexion with what follows.

479. *Hic*, an adv., *here*. *Cocytia* — the Fury is so called, because she had her abode near the *Cocytus* in Orcus.

483. *Cornibus ingens*, for the prosaic *ingentibus cornibus*.

484. *Tyrrheus* was king's shepherd in the Laurentine territory; in his house Lavinia is said to have given birth to Silvius.

485. Observe the pres. tense *parent* in this place, and cf. Æn. ii. 275, 482; and iv 228.

487. *Soror*, i.e., of the boys.

490. *Manum* — either contracted for *manuum*, or, which is more likely, the word, *patiens*, is here used, not as an adj., but as a particip. proper governing the acc.

492. *Ipse*, i.e., *sua sponte*.

494. *Canes*. This subst. is usually fem., when hunting-dogs are mentioned. *Secundo flumine*, "down the stream," as *adverso flumine*, "up the stream."

495. The difficulty in this line, that "if the dogs were pursuing the stag while swimming in the river, and if he knew this, he could not after that lie down quietly to bask on the bank," is partly removed by the consideration that it is said, "*whilst* he was floating down the stream, and was on *one occasion* resting himself on the bank." It is not at all necessary to consider that the stag was roused in the early part of his journey, or in his first bask in the sun, but simply that during his progress down the river, he was at a certain spot found reclining on the bank, and thence started by the dogs.

498. *Dextrae erranti*—"his right hand,

(which, unassisted, was) liable, or prone to miss its aim."

499. *Acta venit*, i.e., *adacta est*, *penetravit.*

500. Observe how the poet displays his skill in exciting our compassion for a beast which is naturally timid and mild, and whose instinct leads it to run for protection to those whose tending care has made it "one of the family."

504. *Duros*—"hardy," "sturdy," a usual epithet of husbandmen. *Conclamat*, i.e., calls together with *loud* cries.

505. *Pestis*, scil., Furia. *Improvisi*, scil., Silviæ. "Unexpectedly soon."

507. *Stipitis gravidi nodis*, literally, "with the knots of a heavy club," i.e., with a heavy-knotted club.

508. *Rimanti*—"searching," "as he searched." The verb (see Geo. i. 384) properly means to examine every *chink* (*rima*), and *crannie*—to try to discover.

509. *Quadrifidam*—"that could be split into four pieces." See Geo. ii. 25.

510. *Immane spirans*, μέγα πνέων.

511. *E speculis* to be connected with *petit*. *Specula*—a watch-tower; but *speculum*—a mirror.

513. *Pastorale signum*, viz., the sound of the trumpet, which is still used to call together the rustics on any occasion of danger. This custom is not confined to Italy, but has been found in many other nations in their ruder state.

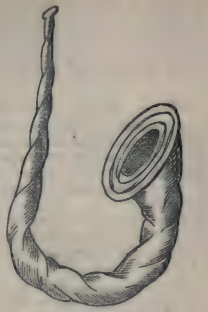
515. *Insonuere*—the vulgar reading, *intonuere*, is not supported by the best MSS. *Insono*, moreover, is more suitable to the sound of *cornua*, *tubas*, *classica*, etc., than *intono*.

516. *Lacus Triviæ* is the Lacus Nemorensis (or *speculum Dianae*) near Aricia, with a grove, and a famous temple of Diana (for the name *Trivia*, see iv. 609); it is now called *Lago di Nemi*.

517. A little N. of the above is the sulphureous *Nar* (*Neri*), flowing into the Tiber between the Sabines and Umbrians. It is called *albus*, from the white deposit of sulphur on its banks, and in its channel.

Very near is the Lake *Velinus (Lago de Pic di Luco)*, made by the river Velinus (*Velino*) stagnating between the mountain heights above *Reate*. It was at one time drawn off by M. Curius, a canal being cut through the hill. See Cic. ad Att. iv. 15; Plin. iii. 12, 17. Heyne.

519. *Buccina*—a wind instrument used for making signals. It was twisted, as seen in the woodcut, and had the mouth surrounded with metal.



523. *Direxere acies*—"they have set (note the perf. as in 394, above) the line of battle in due order.' i.e., they regularly arranged themselves in battle array.

525. *Ancipiti ferro* — "double-edged axes," Servius. Wagn. interprets: "they fight with like (indecisive) armour, by which it comes to pass that the result is doubtful," (*anceps*), or "undecided."

526. The army drawn up in battle array is called *seges*, because its swords and spears, when raised in act of striking, are like the prickly ears of corn.

527. *Sole lacessita*—"struck by the rays of the sun."

528. See this comparison made by Homer Il. iv. 422 sqq.; cf. also Geo. iii. 237 sqq.

532. *Maximus*, scil., *natu*. *Fuerat*, had been, i.e., *before his death*. *Almo*, rather *Almon*, which latter, however, the Greek form, Virg. does not write. Many of Virgil's heroes are named from Italian rivers.

533. *Vulnus*, i.e., *sagitta*, the arrow which made the wound; the effect being put for the cause.

534. *Iter udæ vocis*—the epithet, *udæ*, is transferred from the throat, through which the voice is emitted to the voice itself; it= *iter udum*. *Inclusit*, for the more common *interclusit*, or *praeclusit*.

535. *Corpora*, scil., *sternuntur*, *seniorque Galæsus*—"and among them the aged Galæsus." Our poet, following Homeric precedent, commends the memory of the fallen hero to us, and excites our compassion for him by representing him as *justissimus* and *ditissimus*.

536. *Medium paci*—"a mediator for peace."

537. *Ditissimus arvis*—before the use of coin, the amount of a man's wealth was calculated by the extent of his territory or the number of his flocks.

540. *Æquo Marte*—"with equal success."

541. *Promissi potens*—"her promise being fulfilled," having made good her promise.

542. *Commisit funera*—a rather strange expression, to be traced, however, in this way: the proper phrase is *committere pugnam*, but as the object of the *pugna* was *funera*, deaths, this latter word is substituted for the former.

544. *Victrix*—"successful in her mission."

546. *Dic*, said in irony. The meaning is: "The breach is so complete, that even were you to bid them return to friendship, your order would be unheeded."

550. *Insani Martis.* Cf. above, 461.

552. *Abunde* with the gen. The neuters of pronouns and of some adjs. used as pronouns, and also a few adverbs, are joined with a gen., for two reasons: *first*, because in meaning they have become substs.; and *secondly*, because they express a part of a whole. See Zumpt, Lat. Gr., § 432.

553. *Stant belli causæ*—"the causes of war are firmly fixed," i.e., the seeds are sown of a war which will not easily be brought to a peaceable termination.

554. *Quæ fors*, etc. "Recent (new, fresh) blood hath drenched the arms which chance first supplied."

556. *Egregium genus Veneris*, said with bitter irony.

557. *Licentius*—"with greater freedom," "with a great amount of freedom."

558. *Pater ille.* On this use of *ille*, cf. 110, above.

559. *Super—est*, by tmesis (see Æn. ii. 567) for *superest*.

561. *Alis anguibus.* This, observes Heyne, is a novel aspect in which to represent the Furies, with serpents in their wings.

563. The place of descent of the Fury was in the country of the Hirpini, where there is (not far from Aeculanum, *Fricenti*) a lake foul in aspect and disgusting in smell, which was considered one of the *spiracula* (*ventilators*) of Hades, and was called Plutonia or Charonea. The place was named Amsanctus, i.e., *Am*, round about, and *sanctus*, holy, as it were "holy at all points." In saying *medio in Italiæ*, Virgil speaks not as a geographer, but as a poet. The lake is now called *Lago d' Ansante* or *Mufiti*.

566. *Latus nemoris*, i.e., the wooded side of a hill. *Medio*, scil., *nemore*, but *medius* is very often taken, as here, for the simple prep. *in*, *inter*, *sub*.

567. *Saxis et vertice*, i.e., *vertice*, (*vortice*) *spumarum inter saxa*.

568. On the different genders of *specus*, consult Dict.

570. On the mode of spelling *Erinys*, see note, Æn. ii. 337.

574. *Numerus ruit—reportant—implorant.* On this instance of the *synesis* construction, see note, Æn. i. 70; and iii. 676.

575. *Ora fœdati Galæsi*, for *fœdata ora Galæsi*, as in vi. 480, *Adrasti pallentis imago*, etc., i.e., *Galæsum ipsum ora fœdatum*. *Fœdatus* is often used for *vulneratus*.

577. *In medio crimine cædis et* (in medio) *ignis.* "In the midst of their charges of slaughter (against the Trojans), and in their heat of mind," etc.

578. *Vocari.* The infin. often depends on some word easily derivable from the context, as here, *queritur*, "he complains that," etc. Of course *Phrygiam* is said with derision to call to mind the effeminacy and luxury of that country.

581. *Thiasis*—"in the wild dance to Bacchus." *Insultant nemora*—this verb is very rarely construed with the acc. See, however, i. 67.

582. *Fatigant Martem*—"clamour loudly for war."

583. *Contra omina.* See 64, above. *Contra fata*, see 96, the prediction of Faunus.

584. *Perverso numine*—"under an influence wilfully blind."

586. *Pelagi rupes.* Observe the *anaphora*, on which see Æn. ii. 602; iii. 247.

587–90. These verses are condemned by some of the learned. For the arguments see Forb. or Wagn.

591. *Potestas datur exsuperare.* On this construction see note on v. 638; ii. 350. *Exsuperare*, i.e., *vincere*, "to restrain," "check," "their blind" (i.e., rash, ill-advised) resolve.

593. *Inanes auras*, "the unsubstantial air" is the usual translation of this common phrase. Peerlk., however, thinks that, since mention is made of prayers destined to be ineffectual, the word is here used in a peculiar sense, meaning rather "the air which is not about to hear his appeal"—"*non audituras*."

594. *Frangimur*—"we are crushed," "overpowered." *Ferimur*—"we are hurried on against our will."

595. *Sacrilego*—"impious," "sacrilegious," since they were running counter to the will of heaven.

Has pœnas, i.e., *hujus sceleris pœnas*—"punishment for *such a crime*," as elsewhere, *id genus* for *genus eorum*; *haec fama* for *hujus rei fama*. For not unfrequently a demonstr. pron., which properly belongs to some notion contained in the preceding words, is, by a kind of *attraction*, joined to a following noun having reference to the same notion, and assumes the gender, number, and case of that noun.

596. *Nefas*, i.e., *poenae sceleris*: so *scelus* is used for *pœnas sceleris*, in Æn. ii. 229. Transl. "The reward of impiety." Some translate *nefas*, "wicked one;" a sense, however, which would be entirely unsuited to the circumstances.

598. *Quies*—the peace of death is meant. *Omnis portus in limine*—"the whole haven

of rest is at my feet," is close at hand. *Limen* is applied to the *end* of life as well as to the beginning of it.

Some make *portus* the gen., thus, *(ego sum) omnis in limine portus;* or, *(quies est) omnis in limine portus.* But the first method is preferable.

599. *Funere—death*, simply,—not obsequies.

600. The abdication of Latinus may be considered too hasty, and quite uncalled for. But, as Heyne remarks, it was necessary for the poet's designs that Turnus should possess sovereign authority. For, as the praises of Æneas are brought out by contrasting him with the Italian hero, this exalting of the Trojan prince could not have been done duly had his rival acted only in a subordinate position.

601. The mode of declaring war in more recent times is by a poetical anachronism, quite allowable, attributed to the ancient days of legend. Cf. Livy i. 19, and see Rom. Antiq. (Ramsay) on the ceremonies attending the commencement of hostilities.

Protinus—"right onward from that time."

602. *Albanæ urbes*—the thirty Alban colonies. *Maxima rerum*—"mightiest of empires," or "mistress of the world."

603. *Movent Martem*, a rare expression, the usual one being *Bellum*, or *Mars*, *movetur*. It is = *movent arma* in Heyne's opinion. Others think reference is made to the custom of beating the sacred *ancilia* in the temple of Mars, on the proclamation of war, and to the cry of the priests, "*Mars vigila*," on the occasion.

604. The following passage is, of course, intended to flatter Augustus, and to compliment his military renown. We are not to follow the poet with too great historical strictness in his references, but allow him a little latitude.

The *Getae* are put to represent generally the barbarous nations of the west, conquered by Augustus, such as the Cantabri and Astures in A.U.C. 729, the Aquitani (by Messala), etc. etc.

605. *Hyrcanis*, see iv. 367. *Arabis*, referring, probably, to the expedition of Acilius Gallus through Egypt to Arabia Felix in A.U.C. 730.

Ad Indos refers, of course, to the Parthian expedition in A.U.C. 734, when the Indians sent an embassy to Augustus. See vi. 795. The student should take care to make constant reference to his Hist. of Rome, and not content himself with these meagre notices of events.

606. *Auroram sequi*, i.e., to go to the most eastern parts of the world. *Parthos*, in reference to the restoration by Phraates in A.U.C. 734 of the standards taken from the defeated Crassus—an event which the Roman poets of the Augustan age never tired celebrating.

607. The famous temple of Janus is meant, on which consult Schmitz's Hist. of Rome, chaps. i. and ii., and Ramsay's Antiq., p. 320. The custom of opening the gates of the temple in time of war, and closing them during peace, is well known. On *portæ*, see below, 622; and Æn. i. 294. Mars and War are represented as confined within the temple in times of peace.

609. *Aerei*, to be scanned as two sylls. *Ferri robora* (like *vis ferri*), "the strength of iron," i.e., strong iron (bolts). So Milton says, "The might of Gabriel," for "the mighty Gabriel."

610. *Nec custos*, etc. The poet seems to depict the temple as one with two entrances, a front and a rear, with a figure of Janus guarding each.

611. *Has*, scil., *portas; stridentia limina* is not in apposition to *has;* but our poet has been guilty of a grammatical blunder, which is usually excused by giving it the *euphemistic* name, *anacolouthon* (see Æn. i. 237.) He began as if intending to write *stridentes*. But see Æn. i. 573.

612. *Trabea Quirinali*—"the robe of Romulus," i.e., worn by Romulus, as also by the kings. Ovid often calls Romulus *trabeatus*. The *trabea* is said to have been a robe of a white colour, ornamented with many purple stripes, like beams (trabs) crossing it obliquely, and either woven into it or sewed on it.

Gabino cinctu—a mode of wearing the *toga*, introduced from Gabii. The *toga* was thrown over the body in such a way that its lowest lappet was brought round and girt the waist, while the rest of it enveloped and covered the head. See the woodcut at v. 755. The origin of the custom has a legend connected with it, similar to that which accounts for the loose jacket of our hussars. On a certain occasion, the people of Gabii were engaged in a solemn festival, all clad in the *trabea*, and being surprised by the announcement that the enemy were at hand, they hastily girt up their robes and rushed to meet them; hence, since they were victorious, this kind of garment was considered of good omen.

614. *Vocat pugnas*, i.e., invites the battle, as it were, by the act of proclaiming war.

Sequitur is used in reference to the usual phrase of the consul on such occasions: "*Qui rempublicam salvam esse vult me sequatur.*" Wagn.

619. *Foeda*—"disagreeable," "disgusting," because Latinus deemed the war unjust. *Caecis umbris*—"in the dark recesses" (of his palace.)

621. *Impulit et rumpit.* For the explanation of this difference in tense, cf. note, Æn. ii. 466 and 483; iii. 3.

622. This verse is modelled from the well known one of Ennius, to which Horace refers, Sat. i. 4. 60, *Postquam discordia tetra Belli ferratos posteis portasque refregit.*

624. *Pars arduus*—a good example of the construction called *synesis*, on which see note, Æn. i. 70. The poet seems to have intended such a word as *eques* to follow *pedes*, but, changing his purpose, expressed the same idea by *altis equis*, allowing, however, *arduus* to remain.

Arduus altis equis—altis seems unnecessary after *arduus*, but the poets often use words of the same, or of kindred signification, to heighten their descriptions. See ii. 458, and above, 285, *sublimes in equis redeunt.*

625. *Pulverulentus* is to be closely attached to *furit*, so as to make one notion with it, "Scour the plain in dusty course;" and therefore the two epithets, *arduus* and *pulverulentus*, are not objectionable as joined to one subst., the phrase *arduus altis equis* (=*eques*) being opposed to *pedes*, and equal to a *subject*.

626. *Leves*—"smooth," "well-polished." *Lucida spicula* — another instance of the *proleptic* use of the adj., on which see note, Æn. ii. 736.

Tergent is the reading of the best MSS. for *tergunt*, the vulgar lection.

627. *Arvina*—"the hard fat between the skin and the flesh." Serv.

Secures—see above, 510.

629. *Quinque adeo*—"ay, five large cities in all." There is a kind of gradation in the description; for not only do individuals whet their swords and make preparations, but, moreover, "five entire cities of considerable magnitude."

Incudibus positis — "the anvils being placed," scil., on the blocks.

630. *Atina*—a city of the Volsci, in the S.E. of Latium, still called by the same name.

Tibur, now *Tivoli*, a large and important town of Latium, on both sides of the *Anio*.

631. *Ardea*—see 411. *Crustumeri*—the name of the people used for the town (as we saw above in vi. 776, *Pometios*), which was variously called *Crustumium*, *Crustumerus*, *Crustumerium:* it was situated in the country of the Sabines, not far from the river Tiber, and the town Fidenae.

Antemnae—a town of the Sabines, at the confluence of the Tiber and Anio.

On the hiatus *turrigerae Antemnae*, see note, Æn. i. 16, also Ecl. ii. 24, 53, and vii. 53.

632. *Tuta* is used in an active sense—"protecting." *Umbo*, the "*boss*," in next verse, is put by the figure *synecdoche* for the whole shield.

634. *Ducunt*, i.e., beat out. Observe the spondaic metre of the line, suiting well the sense. *Ocreas*, to be scanned as a dissyll. by *synizesis*.

636. *Recoquunt*—"they fashion afresh." On the *tessera*, see Ramsay's Antiq., p. 399. On the *classicus*, as the signal for battle, Lersch (see note, Æn. i. 469) remarks, that while the Greeks used music for the pleasures of life, the Romans employed it principally for the purposes of war. In this respect, therefore, the customs introduced into the Æneid are not Greek but Roman.

640. *Trilicem loricam*—see Æn. iii. 467

641. For the model of the following summary of the forces, the reader need scarcely be referred to the Homeric catalogue of ships in Bk. ii. of the Iliad, line 484 sqq. *Pandite*, etc.—"Lay wide open the portals of Helicon, and give movement to my song." Helicon is represented as the sanctuary of the Muses, and it they are called upon to open, in order that, chariot-like, the poem may run on in an easy course when given its first impulse by the Muses' hand.

643. For similar praises of Italy, see Geo. ii. 167 sqq. *Jam tum*—these words contain, in their *silent comparison*, distinguished commendation of the poet's own times.

644. *Arserit*, i. e., what heroes it sent forth, burning for the fray. It may refer to the blaze of armour in the battle-field.

645. This is almost a literal translation of Hom. Il. ii. 485, ὑμεῖς γὰρ θεαί ἐστε, πάρεστέ τε, ἴστε τε πάντα, ἡμεῖς δὲ κλέος οἶον ἀκούομεν, οὐδέ τι ἴδμεν.

648. *Mezentius*. The Lucumo of Agylla (afterwards called Caere) is reckoned among the allies of the Latins, in accordance with an ancient tradition to that effect. He was of Etrurian origin, but had been expelled from Agylla, and now dwelt among the Rutuli. He is called *contemptor divûm*, because, according to Cato in Macrob. Sat. iii. 5, he ordered the Rutuli to give to him the first-fruits formerly offered to the gods. The name is sometimes written with double z.

652. *Agyllina urbe*. The city was founded by the Pelasgi, and from them received the name Agylla. The Tuscans afterwards called it *Caere*, and it is represented by the modern *Cervetere*, or *Cervetri*, i. e., *Caere vetus*, the name *Caere* or *Ceri* being applied to the new village which was built about three miles off.

Nequidquam — "in vain," because they were slain with their leader, and availed nought either to him or to themselves.

654. *Haud* is to be joined, in the opinion

of Hand, Tursell. iii. 19, with *Mezentius*, "whose father should have been a *not-Mezentius.*"

655. *Insignem palma*—he had gained the victory in a chariot race, and his car was adorned with the prize.

657. *Aventinus* — a creation of Virgil's brain, which he no doubt thought would please his countrymen, as it connected Hercules and another ancient hero with one of the hills on which their city was built. *Pulcher* refers, not to beauty of face, but to those qualities which become a hero, viz., sturdiness and muscular power of body, broad shoulders, and strong chest.

658. *Centum angues cinctamque serpentibus Hydram* is for, *Hydram centum anguibus cinctam.*

659. *Rhea.* Niebuhr alleges that the proper form of this name is *Rea*, from *reus*, "the guilty one." But Wagn. and Forb. oppose this view, as supported neither by the authority of MSS. nor by the metre.

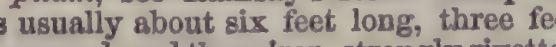
661. *Laurentia arva.* Hercules, after the slaughter of Geryon, had been the guest of Evander, who then governed the districts embracing the Palatine and Aventine hills. The poet, however, speaks with some latitude.

662. Hercules is called *Tirynthius* from *Tiryns* in Argos, where he is said to have been brought up.

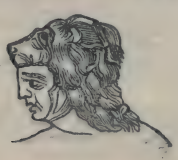
664. *Gerunt*, scil., the followers of Aventinus, to whom *ipse* in 666 is opposed. On the *pilum*, see Ramsay's Rom. Antiq. It was usually about six feet long, three feet being wood, and three iron, strongly rivetted together at the point of junction.

The *Dolon*, δόλων, was a kind of sword-stick with a poniard concealed.

665. *Tereti mucrone*, i.e., *exiguo gladio*, a small tapering sword. *Veru Sabello* (the σαυνίον, whence the name *Saunitæ* or *Samnites*, according to some authorities), a missile weapon with a sharp round iron point like the spit after which it was named.



666. *Ipse pedes*, scil., *subibat tecta.* He had the lion's skin so arranged that the head served for a helmet, as in the woodcut.



668. *Indutus*, scil., *illud.* See Æn. i. 228, ii. 210.

670. *Catillus*, *Coras*, and *Tiburtus*, were three brothers, the sons or grandsons of Amphiaraus, the Argive soothsayer—hence *Argiva juventus.* They founded Tibur, and gave to it the name of the eldest of the three, Tiburtus.

672. *Catillus.* The first syll. is sometimes short. Hor. Od. i. 18, 2, writes *Cătilus.*

674. The *Centaurs* were fabled to be the children of *Ixion* and the Cloud — real "children of the Mist," *nubigenæ.* They inhabited the high lands of Thessaly, of which Homole and Othrys were two distinguished peaks. Othrys is now called *Goura* and *Jerako.*

679. *Vulcano*—"Cato in Origg. ait, Caeculum virgines aquam petentes in foco invenisse, ideoque Vulcani filium existimasse; et quod oculos exiguos haberet Caeculum appellatum." Schol.

682. *Praeneste* (now Palaestrina) one of the most ancient towns in Latium, founded by the Pelasgi. It is called *altum* on account of its position in a mountainous region: hence Hor. Od. iii. 4, 22, calls it *frigidum Praeneste.* It was resorted to by the Romans for its coolness in the heat of summer.

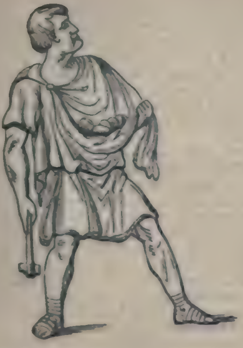
683. *Junonis*—the Pelasgian religion was introduced into Latium. *Juno* is called *Gabina* by *anticipation*, for Gabii was a colony of Alba Longa.

Colunt Anienem, i.e., the district around the Anio (now the *Teverone.)*

684. *Hernica saxa—Herna* or *Hernas* is said to mean *a rock* in the Sabine or Marsic tongue. The district around *Anagnia* was a fine corn-growing country; hence the epithet *dives.*

685. The *Amasenus (Amaseno)* — rises above *Setia*, in the Volscian territory, passes Privernum, and falls into the sea between Circei and Terracina. On the epithet *pater*, Forb. remarks, "*Genitores, seu Patres, fluvii dicuntur, quia dum terras irrigant patrum instar de incolis bene merentur.*" Is it not, rather, the idea of *age* and *long continuance* which suggests the term? Each generation looks on the river-god as one whom they never saw in his infancy, and of whom their father knew not the first beginning.

686. *Glandes.* The *glans* was a leaden bullet, or rather slug, cast in a mould, and used in slings as a substitute for stones. The first woodcut represents a slinger with his *Funda*, or sling; and that underneath, one of the *glandes*, or plummets: the letters F I R stand for "*firmiter*," "Throw



steadily and vigorously," or for "*Feri, Roma*," "Strike, O Rome."



688. *Galeros, skull-caps* made from the skins of animals with the fur left on. Cerda believes that the poet here refers to the custom of the Romans, in making helmets of wolfs' skin, to commemorate the fostering of Romulus by the wolf. The woodcut represents one form of the *galerus*.



689. *Nuda vestigia sinistri pedis.* Why the left foot? it has been asked: was not it most exposed to the enemy? Virgil, with all his Greek predilections, may have been thinking of the *Ætolian* custom of entering battle in the way described; or it may be that, wishing to take a very steady stand, the fighters kept one foot bare and the other shod, what was gained in steadiness compensating for the risk of exposure. This is Gossrau's opinion.

690. *Instituere vestigia*, i.e., *ponere vestigia*, i.e., *incedere*. On the perf. in the sense of the Greek Aorist, see note, Æn. iii. 651. The *pero* was a rustic boot of raw hide or untanned leather with the fur on, reaching to the calf of the leg, and laced in front.



691. *Messapus*, not the famous forefather of the Messapii, in Japygia, who came from Bœotia, though the poet may have intended him, taking the liberty of changing dates and localities.

692. *Neque fas* (δυνατόν) *igni*, referring, as some think, to the circumstance that the *Hirpi* over whom he ruled, used to "pass through the fire," in honour of their gods, on Mount Soracte. But it is to be remembered, at the same time, that they used fiery missiles in battle (see x. 131), and it may be of this alone that the poet thinks.

695. *Fescennia*, or *Fescennium*, on the Tiber, near Mt. Soracte, in the south-east of Etruria. The town was built by the Pelasgi, and gave name to the famous "Fescennine verses."

Falisci, with the capital Falerii, situated south from Fescennium. Niebuhr thinks the name *Æquos* joined to *Faliscos* to mean that they were in part descended from the *Æqui*. But Otfr. Müller, in his book on the Etruscans, interprets the term as meaning the Falisci of the plain, as opposed to those of the old and strongly situated town.

696. On *Soracte*, see below, Æn. xi. 785.

Flavinia arva—the territory of *Flavina* or *Flavinium*, a town of Etruria, supposed to be the modern *Fiano*.

697. The *Ciminian* lake (*Lago di Vico*), west of Soracte and Falerii. *Capena* lay south of Soracte, on the direct line to Rome, and on the frontiers of the Falisci. On these names, see Mr Bunbury, in Smith's Dict. of Geography.

698. *Æquati numero*—"keeping in equal and well-ordered array to the *time* of music," as the rest of the line, and also 703-5 would seem to show. Others interpret "in bands of equal number."

699. Borrowed from Hom. Il. ii. 459, sqq.

700. Writers usually speak only of the notes of the *dying swan*, but Virgil gives her credit for life after her song.

701. *Amnis*, scil., the Cayster. See Geo. i. 383.

702. *Pulsa*, scil., by the *sound*, not by oars.

703. "Nor would one think that from so great a host, brass-sheathed battalions were mingling together, but that a high-soaring cloud of hoarse-noted birds was pressing

eagerly from the deep abyss of ocean to the shore."

708. From the ancient Atta, or Attus, or Attius Clausus, the poet skilfully derives the Claudian gens (or rather their name), though it is commonly traced to that Clausus who, in the fifth year after the expulsion of Tarquinius Superbus, migrated to Rome from the Sabine country.

709. *In partem data*—referring to the league with Titus Tatius.

710. The territory of the Sabines would seem, from the following enumeration, to have been more extensive than Strabo and Pliny represent it. See Heyne Exc. viii.

Amiternum—a town of the Sabines on the confines of the Vestini, not far from the sources of the Aternus. It was the birthplace of the historian Sallust. The ruins of it are now called *Torre d' Amiterno*, or *Castello di S. Vittorino.* See Mr Bunbury, in Smith's Dict. of Geog. *Prisci Quirites*, i.e., according to some, *Curites*, *Curenses*, the inhabitants of Cures, on which see vi. 812, note. See also Niebuhr's Hist. Rom., vol. i., p. 285, Thirlwall's translation. He assumes that the name of the Sabine town was *Quirium*, hence the inhabitants were called Quirites. For other derivations of the term *Quirites*, see Donald. Varron. p. 106, 2d ed.

711. *Eretum*—on the Allia, not far from the Tiber, now called *Monte Rotondo. Mutusca* is mentioned by Dionys. as one of the Sabine towns; its remains are still visible in *Monte Leone.* [In this latter part of the Book it cannot be too urgently pressed on students to make constant reference to Vol. i. of Niebuhr's Rom. Hist., Arnold's Rom. Hist., Niebuhr's Lects. on Ethnology and Geog., by Dr Schmitz, Smith's Dict. of Geog., and Donaldson's Varronianus. Let the ancient Atlas be constantly open.]

712. *Nomentum*, whence the *via Nomentana* received its name, was a town of Latium, built by the Albans. It is now *Mentana.*

Rosea rura—"the fields of Rosea," in the territory of Reate, near Lake Velinus.

713. *Tetrica*, a lofty mountain in the Sabine region. Severus is not elsewhere mentioned.

715. *Tiberim* or *Thybrim*, for Virgil varies in the orthography. *Fabaris*, or Farfarus, flows into the Tiber above Cures—now called *Farfa.*

716. *Nursia* (now *Norcia*), the native place of Sertorius, was situated in the northern hills of the Sabine territory, near the river Nar.

Hortinæ classes, i.e., *copiae*, the forces of Horta or Hortanum, a town of Etruria at the confluence of the Nar and Tiber.

Latini populi, i.e., the Latins in the Sabine territory.

717. *Allia.* A small river flowing into the Tiber, 11 miles north of Rome: it is called *infaustum nomen*, on account of the defeat of the Romans by the Gauls on its banks, in 390 B.C. See Mr Bunbury, in Smith's Dict. of Geog., article "Allia."

719. *Orion hibernis*—the morning setting of Orion took place in the beginning of December, and was always accompanied with storms.

720. *Sole novo*—"in the early part of summer." *Hermus*—a river of Lydia.

723. *Agamemnonius* — so called because he had been a companion and soldier of Agamemnon at Troy. His father is referred to at x. 417, so that he is not spoken of by the poet as a son of the Grecian chief, as some say, though Ovid calls him *Atrides.*

724. *Curru*—the dat., though Huschk., in his commentary on the laws of the XII. Tables, shows that the verb *jungere* is sometimes followed by an abl.

Turno—an example of the *Dativus Commodi.*

725. *Massica felicia Baccho*—"the Massic hills, productive in wine," i.e., their own peculiar wine. *Felix* is oftener joined with the gen. See vi. 785.

727. *Aurunci*—an Ausonian people, dwelling beyond the *Liris* in the confines of Latium and Campania. The *Sidicini* tilled the plains near to Mt. Massicus, and the frontier of Samnium.

728. *Cales*—a famous town of Campania, now *Calvi.*

729. *Accola Volturni.* We might expect *accolam* in the acc. rather than the nom., as *accola* refers to *rapit mille populos*; but after the relative, *qui vertunt*, *qui linquunt*, etc., the writer readily continues the nom. The Vulturnus (now *Volturno)* rises in the Apennines, and after watering the whole breadth of Campania, falls into the sea at the town Vulturnus. In the upper part of its course it is shallow, *vadosus*, but it becomes *large*, *deep*, and *rapid* towards its mouth.

Saticulus for *Saticulani*, the inhabitants of *Saticula*, a hill-town on the confines of Campania and Samnium.

730. *Osci*, or *Opici*, a great and powerful people of ancient Italy, dwelling in Campania. Consult the books mentioned in note 711, above.

The *aclis* was a kind of javelin fitted with a thong, so that it could be drawn back to its owner after being thrown

732. *Cætra*—a small, round shield covered with hide. It was worn by the ancient Britons, and seems to be the same as the *target* of the Scottish Highlanders.

Cominus, i.e., which they use in close fight.

733. *Indictus=non dictus.* The word is found also in Terence, Hor., Livy, etc

734. *Sebethide*—the nymph of the river *Sebethus*, which flows near Naples. The Teleboans are said to have occupied the island of Capreae, on the shore of Campania, afterwards rendered infamous by the debaucheries of Tiberius. *Teleboûm* for *Teleboarum*.

738. *Sarrastes*, those dwelling near the *Sarnus* (now *Sarno*), a river of Campania, anciently pronounced *Sarrus*.

740. *Abella* (now *Avella vecchia*) is not far distant from Nola in Campania, and the source of the Clanis. The town, as the context shows, was situated on high ground.

741. *Cateias*, a kind of long javelin. Servius says it could be drawn back by a thong like the *aclis*. The word is Celtic. Note *Soliti* the nom. in apposition to a preceding accus., *populos*. *Solitos* is not used, according to Wagn., because the two phrases refer to things quite different—*populos dicione premere*, to civil government; *cateias torquere*, to war. In the former place, the nations mentioned are the objects, and therefore the acc. is used; in the latter, however, they are the agents, and therefore the nom. is found. But this explanation will not excuse Virgil for his great carelessness in writing the sentence. See x. 497.

745. *Nersæ* is mentioned only in this place. *Ufens* is spoken of in xii. 460 and 641. A river of the same name is met with in x. 518.

747. *Æquicula gens*, i.e., the Aequi who dwelt between the Latins and the Marsi, by the Anio, and around Mt. Algidus. They had a *dura gleba*, and not a *putris gleba*, and thus they were *horrida gens*, and *venatu adsueta*. *Venatu* is by some reckoned the abl. (see Kritz, Sall. Cat. 2, 9), and by others the dat., as *mensæ* in 490, above; and *parvo* in ix. 607, etc. On the dat. of the fourth decl. ending in *u*, see Ecl. v. 29.

749. *Convectare*—a frequentative verb used only by Virgil and Tacitus.

750. *Marruvia*, or *Marrubia gens*, i.e., the Marsi, who were so called from their capital *Marruvium*, near Lake Fucinus.

751. *Fronde et felici oliva*, i.e., *felici fronde olivae*. See Æn. i. 2, under *hendiadys*.

753. *Hydris*—see above, 659. *Graviter spirantibus*, "poison breathing."

754. *Spargere somnos*—scil., by scattering poppies, herbs, or medicated fruits. *Manu*, either by presenting cakes from the hand, or by gentle pattings and "*mesmeric*" manipulations, as serpent tamers were wont to subdue their venomous enemies.

758. *Marsis montibus*—without the prep., as thus signifying a less restricted range of search. The *Marsi* were very famous for their incantations.

759. *Anguitia*, at the south of Lake Fucinus, was called from Angitia, the sister of Medea, who was worshipped in this place on account of her magic power.

Vitreus is a common epithet of *water*, sea deities, and *nymphs*.

761. On *Virbius* and *Hippolytus*, see Class. Dict. *Pulcherrima bello*, i.e., most valiant for the war.

762. *Aricia*, the state, and not a female of that name, is called his *mater*; so *Populonia mater*, x. 172.

763. *Egeria*, mentioned here, was near Aricia, and not the one close to Rome. Heyne.

764. *Pinguis et placabilis ara*—rich in the number of victims brought, and yet easily propitiated (i.e., the deity) in comparison with *Diana Taurica*, whom all shunned, for in her honour were sacrificed all strangers who touched the shores. Cf. ix. 585; and see, by all means, Wagner's note. *Novercae*, i.e., Phaedra.

769. *Paeoniis*, (to be pronounced in scansion *Paeonjis*), *Herbis*—by the drugs of Apollo (Paeon).

773. *Phoebigenam*, i.e., Æsculapius.

776. *Ignobilis* is used here in a good sense—spending one's life in retirement and solitude, and, therefore, calmly and peacefully

781. *Haud secius*, "just as if no accident had happened to his father."

784. *Vertitur*, i.e., *vertit se*.

786. *Efflantem ignes*—the sun's rays striking upon it gave that quick and rapid motion, which made the beholder imagine that the Chimaera with which his helmet was adorned breathed forth fire.

Ætnæos, as copious as Ætna. After *fremens*, in next line, supply *erat*.

789. A description of the device of Io and her father Inachus, on the shield of Turnus: "An Io, with horns erect, and formed of gold, adorned his smooth shield, (an Io,) now gradually covered with coarse hair, now become a heifer—a splendid device—and Argus, the guardian of the maiden, and Father Inachus pouring forth his river-stream from an embossed urn." On works of art, Inachus is represented as a river-god, leaning on an urn from which water is flowing. 371, above, will explain why Inachus and his daughter Io are introduced on the shield. See Ovid. Met. "Io."

793. *Nimbus peditum*, νέφος πεζῶν.

794. *Argiva pubes*—see above, 409 sqq.

795. *Auruncæ manus*, i.e., those on the *hither* side of the Liris, under the command of Turnus himself, for those on the farther bank were led by Halesus, 722, above. *Sicani*, the remains of the Sicani who had settled near the Tiber in the territory of the Rutuli.

796. *Sacranæ acies*. The people aimed at by this term cannot be very definitely stated. Some suppose that a portion of the

Ardeates are meant, on account of their having vowed to the gods, a *ver sacrum*, while labouring under the effects of a plague; or because the race was consecrated *(sacrati)* to the MOTHER OF THE GODS. Heyne. The second view is strengthened by an inscription, in which the *Sacrani* are called *sacerdotes (Magnæ matris.)*

Labici, or, as Livy calls them, *Labicani*—the inhabitants of Labicum, in Latium. Niebuhr thinks that Virgil wrote *Lavici*, but no manuscript supports his view.

Picti scuta, i.e., with painted bucklers. See Æn. i. 228, on the syntax.

797. *Numici*—see above, 242. The *litus* is called sacred, because the Numicius itself was sacred. It cannot be meant that the shore was actually consecrated to the deity, for in that case it would have been unholy to till it. Transl., "Those who cultivate the banks of the sacred Nimicius."

799. *Circœum jugum* — see above, 10. *Anxur*, or *Axur*, (ἄνευ ξυροῦ, "the razorless,") is a name by which the Volsci designated their Jupiter, who appeared on coins as a boy. He may be compared with the deity *Vejovis*, on whom see Ovid, Fast. iii. 437; Donald. Varr. p. 145, 2d ed. He gave name to the town of *Anxur*, afterwards *Terracina*, a famous city of the Volsci.

800. *Feronia.* A grove, temple, and fountain were sacred to her—she was one of the *Dii Indigetes* of Latium. See Donald. Varr. p. 147, 2d ed.

801. *Saturæ palus*—supposed to be part of the famous Pomptine marshes. *Ufens* (see x. 518)—a river which struggles through the Pomptine marshes *(per imas valles)* to the sea.

803. *Camilla* is introduced to correspond with the Homeric character of the Amazon Penthesilea. See xi. 535.

804. *Agmen equitum et catervas*, i.e., *turmas equitum ære fulgentes.* On the *hendiadys*, see Æn. i. 2, and iii. 148.

805. *Calathis*—the baskets in which women kept their work, especially their materials for wool-spinning. They are called *Minerva's* baskets, as she was reckoned the inventor of these arts.

807. *Segetis intactæ*—"of the crop which scarce seemed to be touched."

809. *Læsisset*, i.e., *læsura esset*—see ii. 136. *Volaret*—on the use of the imperf. subj. where you might expect the pluperf., see note, iii. 187.

811. *Ferret iter*, for the common phrase, *ferret pedem.*

814. *Ut regius*, etc., scil., *remarking to themselves* "how the royal ornament," etc., i.e., the *purple chlamys*, emblem of kingly power.

815. *Leves*, i.e., soft, fleshy, and plump, as in youth.

Fibula—here a "hair-pin," not a brooch.

816. *Ipsa—her body*, as opposed to her hair and shoulders just described. The Lycians excelled in archery.

817. *Pastoralem myrtum* — "a myrtle spear-shaft, such as is carried by shepherds."



[RAPE OF HELEN, *from a Bas-relief.*]



[The Labours of Hercules, *from a Bas-relief.*]

BOOK EIGHTH.

ARGUMENT.

The war-note is sounded, and both parties prepare for the contest, and endeavour to strengthen themselves by alliances, Turnus applying to Diomede and Æneas to Evander (1-100). The Trojan chief is kindly received by the king of Pallanteum, and, being invited to take part in the celebration of the sacred rites of Hercules, in which Evander and his subjects were then engaged, he is made acquainted with their origin and institution, and with the ceremonies necessary to their due observance (101-369). Evander grants Æneas a subsidy of four hundred cavalry, under th command of his only son,

Pallas: part of these sail down the Tiber to the assistance of Ascanius, while Æneas, with the remainder, crosses to Agylla—a most flourishing town of the Tyrrhenians, now at deadly feud with their banished tyrant, Mezentius, and his ally and protector, Turnus (454–519). But, meantime, Vulcan, at the request of Venus, fabricates armour for Æneas (370–453). These are brought by the goddess to her son, who is lost in admiration at their wondrous beauty, and traces with delight, on the heaven-made shield, the glorious deeds of his descendants for many generations (520–731).

1. *Signum extulit.* Referring to the Roman custom, afterwards adopted, of calling out the cavalry and infantry, by displaying for the former a *blue* flag, and for the latter a *red*, from the capitol. *Turnus* takes the lead, as the previously arranged son-in-law and successor of Latinus, the old king having, as we have seen, resigned the authority.

3. *Impulit*, i.e., *movit* [*cum sono.*]

6. *Primi*—principal, of chief authority. On Messapus, see vii. 691; on Ufens, vii. 745; and on Mezentius, vii. 647.

9. *Diomede*, one of the Grecian princes who had fought against Troy, returned to Argos after the campaign in Asia, but soon left it again, and, after many wanderings, at last settled in the south of Italy, and married the daughter of Daunus, king of Apulia. He became partner in his father-in-law's kingdom, and founded Hippius and other towns. On the *urbem*, *Argyripa*, here referred to, see xi. 246, and on the result of this embassy to Diomede, xi. 226.

10. *Consistere* — stronger than *considere*, inasmuch as it signifies not only the act of settling, but the condition of rest and quiet following thereon. It may be translated "establish themselves."

13. *Multas gentes adjungere.* Wagner finds fault with the poet for introducing nations as allies of the Trojans, of whose league with Æneas no mention has been made. He also censures the story of the embassy to Diomede, as brought in merely to give occasion for his highly finished description of the interview between that prince and the ambassadors, as recorded in xi. 225–295. Thiel, however, remarks that the phrase *multas gentes* is not to be considered a historical fact, but only as the words of the deputies, who wish to magnify the affair, in order the better to induce Diomede to lend his aid.

16. *Eventum pugnae* — not merely the "issue of the battle"—*victory*, for, of course, he would wish for that; but the benefits that would flow to him from the defeat of his enemies. *Cupiat*—"expect."

20. On this line, see notes, Æn. iv. 285.

22. This simile is taken from Apollonius Rhodius, iii. 754 sqq. On *tremulum*, see vii. 9, above.

23. *Imagine Lunae*—not the *moon herself* simply, but her *reflected* IMAGE, in the dancing and unsteady motion of which the point of the comparison lies.

25. On *laquearia*, see Æn. i. 726.

27. *Alituum* and *pecudum* are expressed as *species*, in apposition to the *generic* term *animalia*. The form *alituum* for *alitum* is also found in Lucretius, Manilius, Statius, etc.

30. *Dedit quietem per membra*—an odd phrase. A common expression is *somnus diditur*, or *spargitur per corpus*, or *per membra*, so here, by a slight modification of the expression, Æneas is said, *dare quietem per membra.*

31. *Ipse*—"in his own person." *Deus loci*, ἐπιχώριος θεός. The bank of the Tiber was at one time lined with poplars. Observe *pōpulus* (f.), a poplar tree, but *pŏpulus* (m.), the people.

34. *Carbasus.* On the proper meaning of the word, see Æn. iii. 357. Here, however, it means *a large garment* made of *linen*, or *some other light cloth.* River-gods are usually represented in works of art with a robe of the kind just noted thrown over their shoulders or thighs.

36. *Trojanam urbem*, i.e., the remains of old Troy, and the elements of a new one

37. *Æterna*—"so that they be imperishable:" another instance of the *proleptic* use of the adj. See Æn. ii. 736.

Revehis—said with reference to the Italian origin of Dardanus. See iii. 167.

39. *Certa domus*—like *propria domus*, iii. 85—"a sure and lasting abode."

41. *Concessere*, i.e., *resederunt*, "have subsided."

42. *Jamque tibi*, etc., indicates the *cause* why Æneas should take courage. Heyne considers 42–49 inclusive, as spurious, and reads "*concessere deum. Nunc qua ratione quod instat*" in one line. His grand objection is that the repetition of the prophecy of Helenus (iii. 388 sqq., where see notes) is unnecessary and unadvisable. Doubtless 43–46 occurred at the place quoted, but in prophecies repetitions are peculiarly allowable. And, moreover, the poet is, beyond doubt, justified in giving his hero the very great consolation of hearing a former favourable prophecy repeated by a *deity in person*, and that, too, in *the very words* in which it was first communicated.

47. *Ex quo*, scil., *tempore.* Heyne. Others say, "according to which omen." But Guenther, Jahn, Hand, and Forb. seem nearer the truth, in making it equal to *ex quo loco*, "From which place will rise the city of Ascanius." It is to be noted, how-

ever, that the *locus* is not *Lavinium*, but the site of Alba.

Wagner remarks (Qu. Virg. xvii.), that when Helenus speaks of a place whose exact position is unknown to him, he says *is locus*, but here father Tiberinus uses *hic locus*, when he speaks of a spot fixed and certain.

Ter denis—see note, Æn. i. 71.

48. *Clari cog.* The whiteness of the rocks on which Alba was situated doubtless gave origin to its name, but the *white* sow gets the credit of it in the legend.

52. The prophecy of the Sibyl (vi. 97), that "the first road to safety would be opened through a Grecian city," here gets its fulfilment. Evander [the son either of Mercury and the nymph Carmenta, or of the Arcadian king, Echemus, and Nicostrata] migrated from Arcadia, and led his Pelasgians to the places around the Tiber. On the hill, called afterwards *Palatinus*, he built Pallanteum, which, in later times, was altered to Palantium, and Palatium. In Arcadia there was a town and district called Pallantium; and among the ancestors of Evander was Pallas (son of Lycaon), from whom the Arcadians are here called *genus a Pallante.* Evander had a son, Pallas, as we learn hereafter.

Forbiger had, in his first two editions, made a most unnecessary confusion of the syntax of this sentence, but as he has adopted the rational construction in his third edition, we need not waste time in showing his errors.

55. *Ducunt* is more appropriate than *gerunt*, as it implies the *protracted continuance* of war.

57. *Ripis*, i.e., *intra ripas*. *Recto flumine*, i.e., *recto fluminis cursu.*

58. *Subvectus* is the word properly applied to those who are carried up against the current of a stream.

60. *Junoni.* See the same precept enforced by Helenus in Æn. iii. 435 sqq.

61. *Victor*—"having gained your object."

62. *Persolves*—spoken with certainty, and not used as a simple imperative.

64. *Cœruleus*—a common epithet of rivers, though the Tiber is elsewhere usually called *flavus*, or *luteus.*

65. *Exit*, for *exibit*, as in prophecies it is customary for a future event to be represented as present. The *domus* is, of course, Rome, which is to be *caput urbibus*, i.e., *urbium.* It is called his *domus*, inasmuch as he will be worshipped in it as a deity.

66. *Lacu*, i.e., in the depths of the stream, as it were the *reservoir* of the river, whence its supplies flow.

69. *Undam de flumine*, scil., *haustam. Sustinet*—"supports," "helps," and "lifts up."

71. For a similar mode of address, see Geo. iv. 321. *Unde*, i.e., *a quibus.*

74. *Quocumque lacus*—the gods of rivers were supposed to dwell in caves.

75. *Quocumque exis*—"wherever you disembogue." The fountain and mouth being both mentioned, the whole course of the stream is implied.

76. *Honore meo*, i.e., by sacrifices offered by me.

77. Observe *fluvius* in the nom., as a form of address. This is very frequently the case both in Greek and Latin, especially in impressive and dignified language.

On the epithet *corniger*, see Geo. iv. 371. *Regnator Hesp. aquar.*—"Prince of Italian streams."

78. *Tantum*—a word used in prayer to urge *one* petition more especially than the others. See vi. 74.

Propius firmes—"more distinctly confirm," by some new and more decided omen.

80. Repeated from iii. 471.

82. *Candida—concolor*, i. e., white, and therefore of the same colour as her young.

83. *Conspicitur sus.* On the monosyllable termination, see note, Æn. ii. 250, and Geo. i. 181.

84. *Enim* has the force of strong asseveration=*vero, utique.*

87. *Refluens*—flowing back so as gradually to equalise his current.

90. *Rumore secundo*, i.e., the sound of the water beating against the keel and oars: not the *shouts of the sailors*, as some imagine, as these would be very unbecoming and dangerous in a strange land, in the midst of enemies, and in a narrow stream.

91. *Abies* for *navis*—see v. 663. *Uncta*, "smeared," scil., with pitch.

94. *Fatigant (fatim*, i.e., *adfatim agere)*, means to be *incessantly engaged in a matter.* Transl., "Both night and day they are incessantly engaged with rowing." "They *wear out* the live-long day and night."

98. Last syll. of *procul* is long by the *arsis.* See iii. 464.

100. *Æquavit*, i.e., *æquavit et (nunc) æquat;* for such is the primary meaning of the perf.

102. Our poet brings his hero to Evander's city just at the time of a public festival, and thus he is afforded an opportunity of embellishing his poem by introducing a description of the rite, and the myth on which it was founded. Cf. Hom. Od. v. 32 sqq.

103. *Amphitryoniadae*, son of Amphitryon: Hercules is so called by Catullus, Ovid, etc. *Divisque*—for to what god soever they sacrifice it was necessary to invoke the other deities after him.

104. *Huic una*—a poetic phrase for *una cum hoc.*

105. *Juvenum*, i.e., men of military age. *Pauper senatus*—the *happy poverty* of those ancient times is a subject of frequent praise to the poets.

108. *Allabi*, scil., *rates—the ships and their crews;* for *incumbere remis* follows, from which *remis* may be easily supplied *remiges* (*the power*) as the subject to *incumbere.* The oars are called *taciti*—"noiseless," because they made no splashing in the smooth water, a circumstance which the Arcadians would not readily understand when they saw rowers rising to the stroke and yet heard no noise, though the Trojans were pulling, in their opinion, against an adverse stream. Servius supposes *tacitis* to mean that the *rowers* were *silent*, not indulging in the *celeusma.* Thiel says, "because they had now reached the shore, and ceased to row;" but *allabi* and *procul* (112) show that this could not have been the case.

110. *Vetat rumpere sacra* (same as *mensis*, above). It was an act of impiety to interrupt a sacrifice, and if any such interruption took place, the rite should again be performed *de novo.* See Livy ii. 36. *Quos=et eos*, scil., *epulantes.*

113. *Ignotas vias*—for he sees, on a nearer approach, that they are *strangers.*

114. *Qui genus?*—τίνες τὸ γένος. Thus Ovid Fast. iv. 66, *Graius uterque genus:* and so *omne genus, id genus*, and *quod genus*, in which the accus. is used adverbially, instead of the gen. of quality, *id genus* being equal to *ejus generis.* This construction seems an extension of the principle of the "*Accusative of Reference or Limitation*," for which see i. 228. See Zumpt, Lat. Gr. § 428, and Madvig, Lat. Gr. § 238.

Unde domo, i.e., *unde venitis (estis) domo*, πόθεν οἴκοθεν. The phrase is of frequent occurrence in Latin writers. See Hor. Ep. i. 7, 53, *abi, quaere et refer, unde domo, quis, cujus fortunae*, etc. *Domus* is often used for *patria.* See Æn. x. 141.

117. *Tela inimica.* Æneas was aware that this expression would at once gain him favour with Evander, as 55, above, will explain.

119. *Hæc*, i.e., this message.

121. *Tanto nomine*, viz., Dardaniae or Trojanorum.

122. Wagner considers *quicumque* as a voc., and therefore omits the comma after o.

123. *Succede* is always joined with a dat. by Virgil, but by other writers with the accus. also.

124 *Inhæsit*—"clung to him." It is an imitation of the Homeric phrase, ἐν τ' ἄρα οἱ φῦ χειρί.

125. *Subeunt luco fluviumque relinquunt*—an instance of what is called *hysteron proteron* ("the cart before the horse"), on which, see Æn ii. 353, and iii. 662.

127. *Cui precari* is used here in the unusual sense "to supplicate a person.' *Precor*, with the dat., generally signifies either to "imprecate some evil on a person," or "to pray on one's behalf." In this instance the dat. is perhaps attributable to the poet's desire for *brevity*, which led him to use the case required by the second verb *praetendere*, leaving the reader to supply *quem* after *precari.* He would thus have written fully *quem precari et cui praetendere.*

128. *Comptos ramos prætendere*—"that I should hold forth before me branches decked with the woollen fillets." On the origin of the branch as an emblem of peaceful intention Ruhk. remarks, "Men in a ruder age seem to have arrived at this rite in a very simple way, since by seizing any chance branch they showed that they were unarmed, and that they meditated no ill. The emblem was found, by early discoverers, to be used among the uncivilized nations of America for a similar purpose."

130. *Geminis conjunctus Atridis*—from two sisters, daughters of Atlas, the Atridæ and Evander were sprung. By the same daughters of Atlas there was a relationship (134 sqq.) between Æneas and Evander, for Dardanus was the son of Jove and Electra (daughter of Atlas), while Evander was called the son of Mercury, whose mother was Maia (daughter of Atlas). The object of *counting kin* here is obvious.

131. *Mea virtus*, i.e., my confidence of mind arising from a consciousness of merit and of right. We excuse in the ancients that self-glorification which would disgust us if met with in our own day. They had no newspapers.

132. *Terris* (i.e., *per terras*) *didita*—"published over all lands."

133. *Fatis egere volentem*—"urged me on under the influence of the Fates, I myself too being anxious to come."

134. *Dardanus*—see Æn. i. 380; iii. 167 sq., and vii. 206 sqq.

136. *Advehitur Teucros*, for *ad Teucros*, i.e., in Troadem; see Æn. i. 2, 307; vii. 216. Dardanus reaches the Troad, which Teucer then held, and there builds the city Dardanus, but his son Ilus founds Ilium. The father, however, may even thus be called *primus auctor Iliacæ urbis.*

138. *Candida Maia*—"the beautiful Maia." It is not likely that the brilliancy of the star is alluded to, though Maia was the brightest of the Pleiads.

139. *Cyllenæ*—a mountain in the north or Arcadia, sacred to Mercury: it is now called *Zyria.* The gen. is otherwise written, *Cyllenes.*

143. The order is, "*Non pepigi tentamenta tui prima per legatos neque per artem.*" On the prep. expressed with only one of two governed nouns, see ii. 512, and vi. 692

144. *Pepigi* is for *constitui, feci*. *Me, me ipse*—the pron. is repeated with remarkable emphasis: so in ix. 427 *me me—in me convertite ferrum.*

146. *Gens Daunia*—the Rutuli, so called from Daunus the father of Turnus.

147. *Afore*—see vii. 498.

149. This verse is slightly altered from Geo. ii. 158.

151. *Rebus*, scil., *gestis*,—"*deeds of daring.*"

158. The poet skilfully introduces this expedition of Priam to Salamis, to visit his sister Hesione, who was married to Telamon the companion of Hercules, and refers to his journey onwards to Arcadia, thus accounting for Evander's acquaintance with Anchises.

164. *Compellare virum*—see iii. 299. *Dextram conjungere*—see i. 408.

165. *Pheneus*—a town of Arcadia where Evander dwelt before removing to Pallanteum. There is a village on the spot still, called *Fonia*.

166. The usual present-giving is, of course, proceeded with.

On *Lycias sagittas*, see vii. 816.

171. *Auxilio opibusque*—"with reinforcements of men, and supplies of money, and the other appliances of war."

173. *Parentes*, i.e., *propitio nobis omine.*

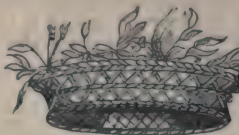
175. *Reponi*—see vii. 134.

177. *Præcipuum toro*—"occupying the seat of honour on the couch." Wagner. Heyne joins *accipit toro*, "he receives him on the royal couch," as opposed to the *grassy* seat which his less distinguished companions occupied.

178. *Solio invitat*, for *in solium, ad solium.* The *solium* represented in the woodcut is that assigned, in the Vatican Virgil, to Latinus. Those used in early times were cut out of the solid block, and had the back and sides closed so as to defend the king from assassination.



180. The *canister* or *canistrum* was a flat, open basket of wicker work, suited for being carried on the head, and employed principally for holding bread.



181. *Laboratæ Cereris* — "of prepared corn," i.e., of bread. On the construction, *onerant dona canistris*, see note, Æn. i. 195.

183. *Perpetui tergo bovis*, i. e., *longe porrecto tergo.* Heyne compares διηνεκῆ νῶτα of Hom. Il. vii. 321.

Extis—a confounding of the heroic with later times. Heyne. But see i. 469. See Ramsay's Antiq., "Religion of Romans."

184. *Amor edendi*, ἔρος ἐδητύος. Every reader of Homer will at once call to mind the line of which this is a translation.

187. *Vana superstitio*—"It is no superstition, groundless in origin, or betraying an ignorance of the ancient gods, that has imposed upon us," etc.

189. Heyne understands *novamus* to refer to the annual celebration of the festival. But Wagn., Forb., etc., say that if the rite were not a new one, but only an anniversary, there was no need for Evander to make an apology. They therefore take *novamus* in its literal sense, "to introduce a novelty," "worship a new deity."

190. *Jam primum*, i.e., first examine this rock, and *then* learn its history, *deinde* being omitted as frequently; see Geo. i. 162, where *primum* is not followed by *deinde;* and Æn. v. 66.

Suspensam—a word often employed to things placed on the top of a mountain. It may here be translated, "A cliff hung high on a mass of rocks." Forb. explains, *Cacumen rupis singulis modo saxis cum ipso monte cohaerens et ita speluncam efficiens, mole ipsius montis dirupta et scopulis disjectis.*

192. *Domus montis*—"the mountain habitation," for Cacus made the cave his *home.* *Traxere ruinam*—see Æn. ii. 466.

194. *Caci dira facies*, i.e., *dirus Cacus.* So Milton, "The might of Gabriel," for mighty Gabriel.

Observe the synizesis in *semihominis*, to be pronounced *semjominis*, 4 sylls.

196. *Superbis*—either "cruel," "remorseless," "savage;" or "exulting," "glorying," by displaying the heads as trophies.

197. Join *ora tristi tabo*, and not *pallida tabo*. See iii. 618.

200. *Et nobis*—"to us also," as well as to many others before.

201. *Auxilium adventumque dei*, i.e., *auxilium per adventum dei*. *Maximus ultor*—"a most powerful avenger." Hercules was regarded by the ancients as a beneficent deity, ἀλεξίκακος, because it is he who averts evil, defends the innocent, and takes vengeance for acts of injustice.

202. *Tergemini*—see vi. 287. *Geryonæ*—the common reading is *Geryonis*.

205. For *Furiis* some books read *furis*, which is abundantly languid. Nobbius supposes *furis* contracted for *furiis*. *Inausum aut intractatum*—"undevised or unattempted," the former referring to the *design*, the latter to its accomplishment. Observe the phrase *mens Caci*, put for *Cacus*.

206. *Fuisset* is for *esset*, in Heyne's opinion. But Wagner, with more truth, says, "*Fuisset* suits the person of Evander relating the story of Cacus: *esset* suits the person of Cacus pondering the thought in his mind."

208. *Forma superante*—"of surpassing beauty:" the same as *formâ superantes*.

209. "And that there might be no footprints in a forward direction, he dragged the cattle into the cave by the tail, hurried them along with the tracks of their route reversed, and (thus) concealed them in his rocky dungeon." We have taken the liberty of translating the participles *tractos* and *raptos* as verbs in the indic. mood, co-ordinate with *occultabat*.

212. *Quærenti*, the *Dativus commodi*—"to one searching," if one searched, "there were no foot-prints leading to the cave." The phrase is similar to *via fert*, or *ducit aliquo*.

213. *Stabulis*—"the pastures," at which they had halted, as above, 207.

215. *Discessu*—"on their departure," "as they were departing."

216. *Colles clamore relinqui*—"the hills were abandoned with lowing," i.e., the oxen lowed as they left the hills. Burmann explains, "The hills were left behind by the lowing," i.e., "The lowing passed over the hills, and reached the cave of Cacus in another part of the mountain." But this latter is absurd.

219. *Exarserat*. Observe the force of the pluperf. for the perf., which well expresses the *consequence*, so immediately following the *cause*, and represents the mind of Hercules as instantaneously roused. The two abls. *furiis* and *felle*, need not afford any difficulty, as the former expresses the *means* or *cause*, the latter the *place* where. "Hereupon, in truth, through the frenzy of Alcides, his wrath *immediately boiled* to passion in his dark gall." The *gall* was reckoned the seat of anger, as the spleen was that of envy and laughter.

220. The *que* after *nodis* is epexegetical,—"arms, even a club heavy with knots."

221. *Ardua montis*—see Æn. i. 310.

225. The mention of iron chains in these early days is an *anachronism* that is justified by attributing them to Vulcan, the father of Cacus, and prince of smiths. But see Æn. i. 469.

227. *Fultos objice emuniit*, i.e., as *Servius* thinks by *hysteron proteron* (Æn. ii. 353) for *fulsit ut muniti essent*. *Objice*, a *barrier*, viz., the stone which served for a door.

228. Observe the hypermeter *que*. The two following verses are considered spurious by some critics, and deemed wholly unworthy of this passage.

231. *Aventini montem*. See Æn. i. 247, 270, for similar constructions.

238. *Avulsam solvit*, i.e., *avulsit et solvit*.

241. *Specus et regia*—the cave in which Cacus dwelt, as in his palace.

243. This comparison is borrowed from Hom. Il. ii. 61 sqq.

245. *Invisa*, = *non visa*, as Burmann thinks. But the parallel passage of Homer, οἰκία—τά τε στυγέουσι θεοί περ, shows that it means "*detested*," "*abhorred*."

248. *Insueta rudentem*—"bellowing in a strange manner," *insolito et horrendo more vociferantem*. Forb.

250. *Molaribus*, i.e., "huge rocks, like grinding stones," μύλακες. *Ramis*, i.e., stocks and trunks of trees.

256. *Animis*, i.e., *prae ira*, "by reason of his passion."

257. *Qua*, etc. "Where the thickest smoke rolls onward its wave, and the vast den boils with pitchy vapour." Anthon.

259. *Vana*, "ineffectual," inasmuch as they cannot save him from death.

260. *Complexus in nodum*—"grasping him as with a knot," i.e., the hands and arms of Hercules acted like a knot. Others suppose the poet to mean that Cacus was compressed into a knot shape; or "doubled up." *Angit*. There is a *zeugma* in this word, which is properly applied to stopping the breath by compressing the throat, but is here to be taken as governing *oculos* as well.

261. *Elidi* is properly applied to a person killed by suffocation.

267. *Exstinctos faucibus ignes*, for the prosaic, *fauces extinctis ignibus*.

268. *Ex illo*, scil., *tempore*, from that time forth. *Minores*—posterity.

269. *Primusque Potitius auctor*. "The expression *primus auctor* is explained by the narrative of Livy (i. 7), where it is said that the Potitii came to these rites when first established, sooner than the Pinarii."

270. *Domus Pinaria*. The priesthood for these rites remained in the Pinarian and Potitian houses. The Potitian family continued

guardians of the rites till the censorship of Appius Claudius, B.C. 312, when the ceremonies were made public ones, and intrusted to public servants.

271. *Statuit*, i.e., Hercules erected. *Maxima*—the *Ara Maxima* of Hercules was in the Forum Boarium at Rome. This and the following verse are regarded by Heyne and others as spurious, but on insufficient grounds, as it appears to us. Observe the similar ending of this and next line, and see 397, below.

274. *Porgite*, by syncope for *Porrigite*. *Munere*=*sacrificio*, "In this sacrifice instituted in honour of a glorious deed."

275. *Communem deum*—"a deity common to both Trojans and Arcadians."

277. Since the Romans veiled the head in offering sacrifice, it is the Greek custom of wearing a garland which is here followed. The *poplar* was sacred to Hercules, hence *Herculea umbra*. *Bicolor*, referring to the different shades of the front and back of the leaf.

278. The *Scyphus* was a drinking cup made of beechwood, silver, or earthenware.



Our term, *cup*, conveys a pretty accurate idea of its shape.

279. *In mensam*, i.e., *in aram*.

280. "Meanwhile evening approaches, the heaven, i.e., *the* diurnal hemisphere, declining;" *cœlo, quod quotidie circum agitur, se inclinante*. Forb.

282. *Pellibus cincti*—the early custom of wearing skins as clothing was kept in remembrance by a similar style of dress being adopted at the Lupercalia at Rome.

283. Heyne marks this and the next verse with asterisks as spurious, particularly on account of the mention of the *mensae secundae* in the heroic age; but at Dido's feast, i. 723, 736, we have this arrangement at least *hinted* at—and if the poet, as we have seen, frequently attributes to those early days customs of his own times, why should he not do so in this particular? See i. 469. Wagner considers *instaurant epulas* to mean the *evening repast*, the other having been taken at mid-day: and he thinks that the *grata dona mensæ secundæ* are the *libations* after supper.

On *instaurare*, see Æn. iv. 63.

285. *Salii*. The name was especially applied to the priests of *Mars* instituted by Numa, but here the poet assigns *Salii* to Hercules. It would appear that the word was a common epithet of a certain class of priests (a *Saliendo*), since all sacred rites were anciently accompanied with dancing and singing. The *Saltantes sacerdotes* are opposed to the *Sacrificantes*.

Adsunt ad cantus, i.e., *advenerunt ut canerent, et canunt*.

287. The singers divide into two choruses—one of youths, the other of old men. The chorus consisted of a crowd of persons dancing and singing round the altar. The song would be called in Greek ὑπορχηματικόν. *Santen* expresses a suspicion that Virgil refers here to some old poem in Saturnian verse.

288. *Laudes Herculeas*. On this adjectival form, see note, Æn. ii. 584.

289. *Monstra* and *angues* refer to the same thing, the *que* being epexegetical. See 220, above, and Æn. i. 2. *Juno* is called *noverca*, on purpose, to suggest the cause of her bitter hatred. On *eliserit*, see 261, above.

290. *Disjecerit*—cf. Hor. Od. ii. 19, 14, *tectaque Penthei disjecta non levi ruina*.

291. Hercules stormed Troy as a punishment for the treachery of Laomedon. See Class. Dict. Œchalia, a city of Euboea, also taken by Hercules, because Iöle, the daughter of king Eurytus, was denied to him.

292. *Fatis Junonis*—the fates which the enmity of Juno had caused, i.e., the fatal necessity which the hatred of Juno had imposed on him.

293. *Tu*. Observe the transition to the direct mode of address, from the general enumeration, in the third pers., of the deeds of the hero.

Nubigenas bimembres—"the cloud-born (Centaurs) of double form" (i.e., partly man, partly horse.) See vii. 674, and on the contest of Centaurs and Lapithæ, cf. Hom. Od. xxi. 295 sqq., and Ovid Met. xii. 536 sqq.

294. *Hylæus* and *Pholus*, two of the Centaurs said to have been slain by Hercules. See Geo. ii. 456. *Cresia prodigia*—the great Cretan bull, brought alive to Eurystheus by Hercules. *Mactas*—the pres. expresses *an act and its abiding effect*, so that the phrase is equal to *victor es tauri*.

296. On the descent of Hercules to Orcus, see Hom. Il. viii. 368, and Od. xi. 623, and above, Æn. vi. 392.

298. *Typhœus*, one of the giants struck by the thunderbolt of Jove, and hurled to Tartarus, according to one legend, or beneath Ætna, according to another.

299. Join *arduus* with *tenens*, as *arduus attollens sibila colla* in v. 277. *Rationis egentem*, "destitute of resource," deprived of plan, of presence of mind, through fear.

301. *Lernæus*, see vi. 287. *Salve* = *sis felix*. *Vera*—"undoubted." *Dexter*—"propitious."

303. *Super omnia*, i.e., *maxime*, *præter cætera*, *imprimis*, "most especially."

307. *Obsitus ævo*, "beset by (the marks of) old age," i.e., oppressed with age.

310. *Faciles*, "quickly moving," *mobiles.*

313. *Romanæ conditor arcis* — not the builder of the capitol, but of the city Pallanteum on Mount Palatine.

315. *Truncis nata*—"born in the trunks of trees," referring to the custom of early and rude rustics living in the hollowed trees.

316. *Mos*—a moral code founded on a sense of what is right and good. *Cultus* means the external and substantial arrangements of clothing, houses, and food.

318. *Rami*, branches, i.e., trees, and their fruit generally. *Asper victu*—hunting is said to be *asper victu*, because it affords rough and coarse food, or because toil and difficulty are its sure attendants.

319. The ancient legend concerning the flight of Saturn into these regions was derived, it would seem, from the etymology of the word *latium*, from *latere*. *Saturn*, however, the national deity of the Latins, is connected with *Satu*, or "*satione rerum, imprimis frugum.*" Heyne.

322. *Composuit*—"collected" and settled down.

323. *Maluit*—he *wished* the land to be called Latium *rather* than Saturnia. *Latuisset*—Varro also derives *Latium* from *latere*, not, however, on account of Saturn's concealment there, but because "*latet Italia inter praecipitia Alpium et Apennini.*" But this is absurd. Abeken finds the root in *latus*, πλατύς, so that Latium would mean "the level and broad land."

324. *Aurea sæcula*—see Ecl. iv. 18 sqq.

326. *Decolor ætas*, i.e., an age, the brazen or iron, differing or deteriorated in colour from its predecessor.

328. *Ausonia manus*—the Ausones, commonly called Aborigines. *Sicanos*—this people, being driven by the Ligurians from Spain, are said to have crossed into Sicily. The poet puts them for the Siculi, who in early times dwelt between the Liris and the Tiber, and who were forced by the Ausones and Pelasgians to flee from their settlements, and take refuge in Sicily.

329. *Saturnia tellus* was, strictly speaking, the sloping ground of the Capitoline Hill, down towards the Tiber; but with the poets it became a general name for Italy, which had no other special designation. Heyne. *Posuit*, for *deposuit*, i.e., changed.

330. *Tum reges—asperque Thybris* — the *que* is epexegetical, "kings, and amongst them Thybris."

Albula. See Livy i. 3, line 22.

333. *Extrema pelagi.* This is in accordance with the Greek notion, which placed the west among lands unknown and unvisited.

336. *Carmentis*, or *Carmentae* (from *Carmen*)—the prophetic mother of Evander; her proper name was Nicostrate. *Apollo* is called *auctor*, because, as the god of prophecy, he imparts to his servants that spirit of inspiration by which they foretell future events.

341. *Nobile Pallanteum* — "that Pallanteum (see 54) would be rendered famous."

343. *Asylum* (see Livy i. 8,) *retulit*, i.e., *appellavit*, for, says Wagner, "*verba sunt notæ, quibus res quasi referimus seu exprimimus.*" Gossrau, comparing v. 598, explains it by *restituit*, because in the time of Æneas it was a grove.

Lupercal—a cave at the foot of the Palatine hills sacred to Pan.

344. *Parrhasio*, i.e., Arcadio (for Parrhasia was a famous town and district in Arcadia).

Dictum Panos Lycæei—"named after the Lycæan Pan." The name *Lupercal* was, by a foolish etymology, derived from *Lupus*, as Pan was styled in Arcadia, λυκαῖος from λύκος. But Pan received his cognomen from Mt. Lycæus.

345. *Argileti.* This grove was beneath the Capitoline and Quirinal hills. The name was, by foolish etymologists, said to be made up of *Argi letum*, i.e., the *death of Argus*, one who had been received in hospitality by Evander, but who was at this spot put to death by the followers of the king, without the king's knowledge. Another and more sensible derivation is *Argilla*, *clay*, i.e., "The clay-field," "the potter's field."

347. *Tarpeia sedes*—the well known place of public execution; the Capitoline hill was so called until the time of Servius Tullius, in memory of the virgin Tarpeia, as was alleged. See Livy i. 11. It received its name, *Tarpeia*, in the reign of Romulus, and therefore the poet is guilty of an anachronism, which, however, is perfectly pardonable. By *Capitolia*, the poet means the Capitoline heights only, in his days crowned with splendid buildings hence *aurea* in next line.

348. This line has reference, doubtless, to the boast of Augustus, recorded by Suetonius, *That he found Rome brick and left it marble.*

350. *Silvam tremebant*—for this verb used transitively, see Æn. iii. 648. *Dira*—"awful," referring to the Tarpeian rock as the place of execution.

352. *Quis*—see note, Æn. iii. 608.

Ipsum—"himself in full reality." In the golden age, it was supposed the gods held closer converse with men, and appeared visibly to them, talking to them "as a man talks to his friend."

353. *Sæpe* applies to the whole sentence, and is not to be confined to *concuteret.*

354. *Ægis* means sometimes a breastplate or cuirass, and sometimes a shield—the latter is manifestly meant in this place. See below, 435, note and cut. There is a comma placed by Heyne after *concuteret*, to join *dextra* with *cieret*, since no one says he, would brandish a shield with the *right* hand, the left being that naturally employed for such a purpose. Here, however, the shield is extended not for defence, but for a "terror to evil doers," and therefore the right hand, as being the stronger of the two, is naturally used to inspire the greater fear. *Nigrantem*, i.e., *nigrum*—the first syll. is usually long, but here short.

357. On *hanc—hanc*, for *hanc—illam*. See Ecl. iv. 56.

358. Instead of *huic, illi*, you would expect the words reversed, but *Janiculum*, as being first mentioned is, as it were, uppermost in, and *nearer* to, the mind of the narrator, and *arx Saturnia*, more removed. See Hor. Sat. ii. 2, 29, and Jahn's note.

361. Where the Roman Forum and the splendid Carinae now are, oxen then lowed. On *Carinae*, see Topography of Rome, Ramsay's Antiq., p. 1 sqq. The wealthiest people occupied mansions in this street, which received its name either because its buildings were erected round the temple of *Tellus* in the shape of the hull of a ship, or because the whole locality was depressed so as to present that appearance.

364. *Aude contemnere*—"have the courage to despise." Cf. Hor. Epis. i. 2, 40, *Sapere aude.*

365. *Rebus* depends on *asper*, not on *veni.* The meaning is, "do not despise the humble home of Evander." To this Juven. xi. 60, refers.

368. *Libystides ursae*—see Æn. v. 37.

369. Heyne compares the following passage with Hom. Il. xviii. 369 sqq., and xiv. 294 sqq., very much to the discredit of the Roman poet.

372. *Aureo*, by synizesis, *auryo* in scansion. Beds were ornamented with gold for royal personages. See Æn. i. 698.

375. *Debita*, i.e., destined by fate to destruction. After *debita* supply *vastari*, from *vastabant.*

379. *Natis*—a general expression, Paris only being meant.

382. *Sanctum numen mihi*—"to me a revered power;" the art of flattery was not confined to mortals in those days.

383. *Nerei filia*, scil., Thetis for Achilles (v. 825). *Tithonia conjux*, i.e., Aurora who begged armour for Memnon (see i. 489).

388. *Amplexu fovet* form one idea, "fondly embraces," so that the abl., *lacertis*, appropriately follows.

389. *Solitám flammám.* The *ictŭs* falling on the same syll. of this subst. and adj. increases very much the force of the expression. Cf. Æn. i. 569; ii. 251; iv. 345; and vi. 179.

391. *Tonitru*, i.e., *cum tonitru. Rupta*—observe the two particips. joined to one subst. without a copula, and cf. Æn. iii. 70; v. 764.

393. *Sensit*, "perceived the effect." The acc. is omitted, but may be easily supplied from the preceding.

394. *Æterno*—"lasting," "of long standing," "of long duration."

395. Why do you advance so "far-fetched" and "round-about" arguments? Favour alone was sufficient to have gained your cause.

397. *Fuisset.* For a similar *homoioteleuton*, see 271, above. Jahn thinks that in the repetition of *fuisset* the poet aimed at consistency and harmony, and he farther sees great force in the recurrence of the same form of the verb. Generally speaking, a repetition of the same word, as in this case, is by no means rare in conditional propositions. See Æn. iv. 312; ii. 80.

401. *Quidquid curae*, i.e., *operæ. Quantum ignes*, etc.—"as much as fire and air (the bellows) can afford," (I promise.) To make the sentence complete, *promitto* should be expressed, but it is implied in *absiste precando.* As the clauses now stand there is an *anacolouthon* (see i. 237). Cf Geo. iii. 464.

402. *Electrum* was a compound metal of silver and gold, deriving its name, probably, from its resemblance to pale amber. The first syllable of the word is properly long, ἤλεκτρον. See Geo. iii. 522, and cf. Nitzsch, Hom. Od. iv. 71.

404. Servius alleges that Virgil is the first writer to use the verb *indubitare.* It is also found in Stat. Silv. iii. 5, 110. Forb.

407. *Inde*, etc.—"Then as soon as (*ubi prima* for *ubi primum*,) repose had chased away slumber (from his eyes) in the mid career of the night now far spent."

409. *Colo*—of the 2d and 4th decls. See Dict. *Tenui Minerva*—"the loom yielding a scanty subsistence;" the name of the goddess being put for the art over which she presides. So Bacchus for *wine*, Ceres for *bread*, Vulcan for *fire*, etc.

412. *Castum servare cubile*, i.e., to gain an honourable livelihood; or one free from disgrace. Cf. Hom. Il. xii. 435. *Educere* is for *educare.*

414. *Ignipotens*, an epithet applied to Vulcan only by Virgil, it appears.

416. The ancient poets assigned to Vulcan places well known for their volcanic character: thus Homer fixes the fire god in Lemnos, and here Virgil selects as the

"smithy" Hiera, one of the Æolian (Lipari) islands, calling the whole district Vulcania. See note, Æn. i. 52.

417. *Erigitur*—"rises from the sea."

419. *Antra Æt.*, i.e., such caverns as there are in Ætna; "and the sturdy strokes on the anvils are heard to re-echo the sound."

421. *Stricturae*—"the masses of pig-iron," not the sparks, as it has been interpreted. *Chalybum*, the name of the people put for the metal which their country supplied. *Anhelat*, "pants"—a beautiful and truthful expression which can only be fully appreciated by witnessing the reality.

423. *Hoc*—the antique form for *hic*.

425 *Brontes*, βροντή, thunder; *Steropes*, στεροπή, lightning; and *Pyracmon*, πῦρ, fire, and ἄκμων, an anvil. Observe the *que* lengthened by *arsis*. *Nudu membra*, an example of the construction, "The acc. of the remote object." See Æn. i. 228; ii. 210, and Ecl. i. 55.

426. *Informatum* means, "not rudely shapen."

427. *Fulmen—quae plurima*, a poetic expression (borrowed from the Greeks) for *cujus generis plurima*.

429. Observe the skill of the poet in detailing the various elements entering into the composition of the *fulmen*. *Torti imbris*, i.e., hail, formed by a process of condensation and congelation. The thunderbolt is represented on shields, monuments, coins, etc., with twelve rays, three directed to each of the four sides. Each three are emblematic of some phenomena accompanying the visible manifestation of the thunder.

434. *Instabant*—"they were hastening on to completion," a carriage intended for battle.

435. The primitive form of the *aegis* seems to be intended here, viz., the goat-skin covering the back and breast, and fringed



with snakes; see 354. But as that form of it did not suit well for representation in statuary, the Greek artists converted it into a breastplate covered with scales, and in the centre they placed the Gorgon's head, as seen in the woodcut underneath. *Turbatae*, i.e., enraged, and therefore dreadful.



438. *The* Gorgon, i.e., Medusa, by way of eminence. See vi. 289.

441. *Usus*, i.e., *opus est*. *Omni arte magistra*—"you have now need for all the precepts of art," or "for all your masterskill."

448. *Septenos*, etc. The shield was most probably a seven-ply, like Homer's. Cf. Hom. Il. xviii. 481; and see Æn. v. 584.

449 to 453 are found in Geo. iv. 171 sqq., where see annotations.

453. The reader will perhaps be surprised to see in the woodcut the representation of a modern smithy: the anvil (*incus*), the pincers (*forceps*), the trough of water (*lacus*), the bellows (*follis*), the *sledge*-hammer (*malleus*, or *marcus*), make us imagine that Vulcan's disciples are staunch Conservatives in their implements and forms of procedure.



454. Observe the sudden change of style, from the harsh, rugged, and boisterous, to the mild, simple, and smooth. Cf. Hom. Il. ii. 42; Od. iv. 307.

Lemnius pater. The story of Jupiter's casting Vulcan out from heaven, and of the fall of the latter in the island of Lemnos is well known from Hom. Il. i. 591 sq.

456. *Matutini cantus*—most probably the twittering of swallows, as commentators think. Some have found a ready, though a non-epic, explanation, in the presence of domestic fowl in Evander's poultry-yard.

457. *Consurgit*—"gathers himself up," as we say, vulgarly, to express difficulty in the operation.

458. *Tyrrhena vincula*—the epithet *Tyrrhena* is here merely ornamental; the Tuscan sandal, however, was a particular kind of shoe with a wooden sole, fastened round the foot by thongs of leather.

459. A Tegæan, i.e., an Arcadian, sword, (see Geo. i. 18).

461. *Limine ab alto*—a common epithet for royal thresholds, not to be considered, however, as expressing the absolute altitude or size of the apartment, but its height relative to the surrounding buildings.

467. *Mediis ædibus*—a reference to the older form of houses in the heroic times, in which the δόμος was entered from the vestibule, and extended the whole breadth of the mansion.

472. *Pro nomine tanto*, i.e., my power is not equal to the fame and renown which they have gained in your estimation, and in that of the nations around.

474. *Circumtonat*—some read *circumsonat*, but the clear, sharp, din of armour is best expressed by the verb circum*sonare*. Forb.

475. *Ingentes*—so called, not without cause, for *Etruria* had twelve Lucumones. See note, Æn. i. 148.

478. *Agylla* or *Cære* (see vii. 652) the most famous commercial town of Etruria, well known to the Greeks.

479. The false notion of the origin of the Tuscans from the Lydians is here referred to. See Class. Dict., article "Etruria."

489. *Infanda furentem*, "raging in a manner that baffles description," ἄφατα μαινόμενον.

493. Observe the so-called historic infin., and the old form *defendier* for *defendi*. See Geo. i. 454.

495. *Præsenti Marti*, "immediate battle."

497. *Puppes*, i.e., the ship's crews, *fremunt, signaque ferre jubent*, "murmur impatiently, and express an anxiety to advance in military array:" ships were of no use in the conflict, and therefore the land term, *ferre* SIGNA, is employed.

499. *Maeoniae juventus*, i.e., Lydian (see 479), for Maeonia was an ancient name of Lydia. The device of the Tuscan prophet to delay the inhabitants of Cære in executing vengeance on Mezentius is one of the most successful of Virgil's inventions throughout the development of the plot. It has the merit of being entirely his own.

500. *Flos* is applied to whatever is the most excellent of its kind.

503. *Duces*, though plur., means "a leader," so *natis*, 379, and *generi*, vii. 98. *Subjungere*—a metaphor taken from the binding of oxen to the yoke.

504. *Hoc campo*—δεικτικῶς, as if pointing towards it though it was out of sight.

506. "Tarcho himself sent to me ambassadors, and the crown of the kingdom, together with the sceptre, and commits to me the (other) badges of royalty." Observe the difference of tense—he *sent* ambassadors, and after they *have arrived*, they *give* into my charge. Some MSS. read *Tarcho*, but Virgil always writes Greek names in their Greek termination. Tarcho, however, is found in 603, below, for the metre's sake, but this proves no more than the single occurrence of *Daphnin* (Ecl. v. 52), for the universally used *Daphnim*.

507. *Misit—succedam*, scil., *imperans ut succedam*.

508. *Saeclis*, i.e., many years. *Gelu*—"the frosts of time." On *effoeta*, see vii. 440; v. 396.

509. *Serae*, for *tardae*, i.e., past the time for, "unequal to," as *seri studiorum*, Hor. Sat. i. 10, 21; or perhaps it is kindred in idea to *effeta* as explained in vii. 440.

510. *Mixtus matre Sabella*, i.e., were he entirely of foreign extraction, but he is not, for his mother was a Sabine.

513. *Ingredere*—"enter on thy high calling;" *not*, "begin to manage the kingdom," as some would have it. Cf. Geo. i. 42.

514. *Hunc Pallanta*, "*Pallas here*," pointing to him.

517. *Miretur*—admire, so as to lead to imitation.

518. Evander sends 400 cavalry; 200 on his own account he entrusts to Pallas, and Pallas on his part places 200 of his own raising under the control of Æneas. No excellence is denoted by the word *Arcades*, for Arcadia being a mountainous region, was ill adapted for equestrian movements, and the time since Evander's arrival in Italy, was too limited to allow of the cultivation of a taste for such a kind of military force, or to ensure its proper organization. The advantage of a *speedy* succour is, therefore, the only recommendation.

522. *Putabant*—(*et diutius putassent*) *ni dedisset*. There is an ellipsis here; "they began to meditate on hardships," and *would have continued to indulge in such anticipations*, had not," etc. The *cum* mode of expression would be, *putabant cum Venus dedit*," etc.

524. *Improviso*, for *ex improviso*, see ii. 129.

526. The *Tuba* was said to have been invented by the Tyrrhenians, hence the epithet *Tyrrhenus*, which, however, is joined with *clangor* instead of *tubae*. Thus we have had frequent examples of adj. joined to substs. other than those to which they properly belong. See Æn. i. 169; iii. 411; v. 375, etc. In like manner an adj. properly belonging to the governed (gen.) case, as here, is accommodated to the governing word. See Æn. i. 4; vii. 44; xii. 199, etc.

528. *Arma*, scil., those that were being brought through the air to Æneas from Vulcan.

529. *Per sudum*—"through the clear air." *Et pulsa tonare*—"and (*they hear them*) dashed together, ringing aloud." There is a zeugma in *vident*, as in *videbant mugire*, 361, above, and we must translate it in the second clause as=*audiunt*.

533. *Olympo*, the dative, instead of *ab Olympo*.

534. *Hoc signum*. On this Servius remarks—"*κατὰ τὸ σιωπώμενον intelligimus Venerem ei promisisse.*"

542. *Herculeis ignibus*. There has been much discussion on this passage. Of the different explanations proposed by Heyne, Jahn, Süpfl., and Forb. adopt the following: The *ignes Herculei* which are now rekindled, can be none other than those which were raised the day before on the *Ara Maxima* in honour of Hercules (102 sqq.); this ceremony, however, is performed, not before the city at the altar of Hercules, but in the palace of Evander (cf. 467 with 541), and not in honour of Hercules, but of the *dii domestici* of the king. Nothing remains for us, then, but to come to the conclusion that Evander had taken home with him the fire and embers from the altar of Hercules, and placed them on his family altars, and that these are the *sopitas ignes* now kindled by Æneas to perform sacrifice to the Lares and Penates.

Wagner thinks that the phrase implies a double sacrifice, a second to Hercules on the Ara Maxima, and one to the Lar of Evander. See Forb. and Wagn. *in loc.*

Primum is answered by *post hinc* in 546.

543. *Hesternum Larem* may mean either the Lar to whom sacrifice had been made the day previous, or the Lar with which Æneas had become acquainted for the first time on the day previous.

544. *Adit*—"approaches in prayer."

545. *Pariter, pariter*, ἅμα μέν, ἅμα δέ.

547. *In bella sequantur*. Not to a regular war, for none yet existed, but they accompanied him as a body-guard in case any battle should be forced on him in passing through the territory of strange tribes.

550. Ascanius had remained with the general body of Trojans in the camp, at the mouth of the Tiber.

552. *Exsortem*—not subject to the chance of the lots, but specially selected.

555. *Ad litora*, preferable to the other reading *limina*, as 497 shows.

556. *Propius periclo it Timor*. "And fear now borders more closely on the danger itself," i.e., the danger is no longer doubtful and distant, but it is dreaded as certain and imminent.

558. *Euntis*, scil., *filii*.

559. *Inexpletus*—this, as the most difficult reading, is preferred by Wagn. and Forb. The construction is supported by such examples as 299, above; Geo. i. 163, 320; ii. 377, etc. etc.

560. This and the following verses are suggested by Hom. Il. vii. 132 sqq.; xi. 669; and many other places of similar character. *Si* is here used in an *optative* sense as often.

561. *Qualis eram*. Cf. Hom. Il. vii. 157, εἴθ' ὣς ἡβώοιμι.

562. This incident of burning the armour of the vanquished enemy is a historical one, for Tarquinius Priscus is said to have thus destroyed the weapons of the Sabine in honour of Vulcan. It was imitated by conquerors afterwards.

563. *Erilum*. The name is usually written *Herilum*, but the best MSS. give the form adopted by Forb. without the aspirate. No other writer mentions this *monstrous* king.

564. *Feronia*—see vii. 800.

565. *Terna arma movenda*—he was to be revivified three times, and as often conquered, as 567 shows he was.

566. Wagn. takes *leto* as the dat., comparing xii. 464, *neque aversos dignatur sternere morti, quasi, ad mortem*. See Geo. iv. 432, and Æn. ix. 433.

567. *Totidem exuit armis*. Virgil confounds soul and body, it would appear; for while attributing three souls to Erilus, he gives him only one body, but he seems to forget that it is bodies and not souls that wear armour. So say the commentators; but may we not suppose that Evander, after slaying the monster, as he supposed, stripped him of his armour, and that a second life animating the same body, a second suit of arms was provided, to be again carried off in triumph by the Arcadian, and that in like manner a third time was the same ordeal gone through.

570. *Huic capiti*, i.e., *mihi*, *finitimo*, for which last word *finitimus* is the vulgar reading. For *caput* used thus, see iv. 613.

571. *Urbem*, scil., *Agylla* (*Caere*).

576. *Unum* is a subst. in the neut. gender. There is no necessity for supplying *locum*. See Kritz, Sall. Cat. 17, 2.

577. *Patior*, i.e., *sustineo*—"I am content."

578. *Aliquem infandum casum* — by a euphemism for *mortem*.

579. *Abrumpere vitam* — so *abrumpere lucem*, iv. 631, above.

581. *Sera voluptas*, the Homeric τηλύγετος, ὀψίγονος.

585. *Jamque adeo*—see Æn. ii. 567; and iv. 533.

588. *Pictis armis*—not only armour ornamented with gold and silver, but also with devices painted on the shield, as the Arcadians had, according to ancient testimony.

589. *Perfusus unda*, i.e., as he ascends from the lap of Ocean. Cf. Hom. Il. v. 5.

591. *Extulit* and *resolvit* are aoristic perfects, on which see Æn. iii. 681, and Geo. i. 49.

596. This line is one of the best examples possible of *onomatopoeia*, i.e., the sound answering to the sense. It may be well, but rather freely translated, "The hoof of the quadruped shaketh the mouldering plain in its flight." The gallop of horses in the distance is heard in fancy as you utter this verse and its translation in rhythmical cadence. The line occurs again at xi. 875, with a slight alteration; it is formed after Ennius.

597. *Caerĭtis*, the gen. of the river's name, derived from the town. *Caere* would have *Caeris* in the gen. The adj. is *Caerĕtes* or *Caerites*.

599. *Colles cavi*, hills making a hollow valley. *Nemus* is the acc. governed by *incluere* and *cingunt*. *Abiete*, by synizesis, *abjete* in three sylls.

600. *Pelasgos.* Dionysius says that Agylla was one of those cities in which the Pelasgi settled in great strength, and in which their language and customs prevailed. See vii. 652.

603. *Tarcho*—see above, 506.

605. *Legio* here means a large body of men.

608. On *at*, in the beginning of a new section of the narrative, see iv. 1.

610. *Egelido* is the reading of the best MSS., but *et gelido* is adopted by Wagner, because (1), *egelidus* is unsuited to epic poetry; (2), *gelidus*, and not *e*-gelidus, is the usual epithet of rivers among the poets; (3), the stream had been called *gelidus* in 597, above. In spite of these objections, he would admit *egelidus*, had it been mentioned that Æneas *bathed* in the stream, which 615 shows he could not have done. *Egelidus* is sometimes almost the same as *tepidus*, but here the *e* is intensive, as in *edurus*, so that we may take the word as—*frigidior*. *Secretum*, etc., "Apart from his companions by the side of the cool stream."

612. *Promissa*—see 531 and 534.

617. *Honore* means the remarkable beauty and brilliancy of the armour.

618. *Expleri*, i.e., *satiari*. *Atque volvit*=*volvens*.

619 *Inter manus et brachia*—"He turns over and over again the helmet, etc., taking the smaller pieces in his hands, and the larger in his arms."

620. *Flammas vomentem*—a poetic image, suggesting the highest degree of glancing brilliancy. It is an attempt to translate Hom. Il. v. 4, δαῖέ οἱ ἐκ κόρυθός τε καὶ ἀσπίδος ἀκάματον πῦρ.

621. *Fatiferum*, "death-dealing." *Sanguineam*, i.e., *rutilam*, "red-gleaming," as being made of brass.

623. *Inardescit*—"is kindled up," "is lit up."

624. *Electro*—see above, 402. On *ocreas*, consult Ramsay's Antiq. On *Recocto*, see note, vii. 636.

625. The following noble description of the shield of Æneas is written in imitation of Hom. Il. xviii. 478 sqq., but the Latin poet differs from the Greek in this, that while the latter presents an incomparable outline of all human life, the former, intent only on celebrating the glory of the Romans, confines his devices to subjects of Roman history. We are to imagine the outer rim of the shield divided into eight compartments, and ornamented with scenes descriptive of the most prominent events of Roman history; and the centre part, or *umbo*, containing, as it were, the grand and crowning subject—the battle of Actium and the triple triumph of Augustus, the Dalmatian, Actian, and Alexandrian (see 676 sqq.) Forb.

Non enarrabile—"indescribable."

627. *Vatum*, i. e., *vaticiniorum*, of the prophecies which Æneas had formerly heard. Some books read *fatum* for *fatorum*, a contraction which Wagner denies an instance of among the poets of the Augustan age.

630-634. The first device of the shield—Romulus and Remus suckled by the wolf—a favourite subject on Roman works of art.

Fetam — "after bringing forth," not "pregnant," as it sometimes signifies. See Ecl. i. 50.

634. *Mulcere alternos* Of course, a work of art could not represent the changes of motion in "licking the boys alternately," and, therefore, we must conclude that the poet does not speak strictly of what was actually depicted on the shield, but of what we *understand* to have been done. So, in Æn. i. 483, *Ter circum Iliacos raptaverat Hectora muros.*

635-41. The rape of the Sabine women, and the league with Titus Tatius, occupy the second compartment.

Sine more—"contrary to the law of nations."

636. *Caveae* — properly applied to the theatre, but here to the circus. On the *Magni Circenses (ludi)*, see Ramsay's Antiq., pp. 346, 347. Livy and others call these games *Consualia*.

637. *Consurgere*—an inverted construction for *consurgens*. Heyne. Wagner, however, would govern *consurgere* by *fecerat*, which he takes out of *addiderat*.

638. *Severis Curibus*—"the rigid Cures." Cures, austere and rigid in morality and manners. See ix. 603. So Horace's Epist. ii. 1, 25, says, *rigidis Sabinis*.

On *Cures*, see vi. 812, and above, vii. 710.

641. *Porca*. Most authorities say it was a male and not a female which was sacrificed at the ratification of a treaty. See Livy i. 24, and Varro, R. R. ii. 4.

642. Mettius Fuffetius and his punishment occupy the third space. See Livy i. 27, 28.

Citae, i.e., *incitatae*—"driven to their speed." We have adopted *Mettius* as the form of this name, in accordance with Niebuhr's view of it. The spelling of it is very uncertain, and the varieties numerous.

643. *Maneres*—the imp. for the pluperf., on which see Æn. iii. 187, and vii. 808. The meaning is, "Then when the horses were dragging you asunder, O Alban, you would have willingly been true to your promises." Heyne remarks that though such a disgusting sight would be wholly unsuited for a work of art of our day, yet it was sufficiently pleasing to Romans who shrunk not from witnessing the bloody and fatal contests of gladiators.

646-51. The siege of Rome by Porsenna, and the deeds of daring performed by Cocles and Cloelia, form the fourth subject; see Livy ii. 9 sqq. On the orthography of the name *Porsenna*, consult Niebuhr's Hist. of Rome, vol. i., p. 532, and Macaulay's Lays of Ancient Rome.

650. *Quia* is adopted by Forb. and Wagn. for the common *quod*, since *quia* assigns external causes as the reason of anger, whereas *quod* would suggest the thoughts passing in the mind of him enraged,—the internal causes. *Quod* is subjective, *quia* objective.

652. The fifth design — the Capitol besieged by the Gauls, but saved by Manlius, and the cackling of the geese.

In summo, scil., *clipeo*. That *summo* does not mean the summit of the citadel is seen by the term *arcis*, which implies the same thing.

653. *Pro templo*, scil., of Jupiter

654. On the *Casa Romuli*, see Ramsay's Antiq., p. 29. The rude straw roof seemed quite fresh in the representation.

655. *Atque* is used to introduce a sudden and unexpected incident. *Hic*—on the summit of the shield (652). Wagner. But others think that it is an adv. of *time* rather "upon this," when Manlius was engaged as described.

656. *Volitans canebat* vividly suggest the *half-running, half-flying* attitude, and the screeching note of geese under great alarm. *Auratis porticibus* — this does not mean that the gates of Rome were at that time of gold, but only that Vulcan had formed the mimic doors of that metal.

657. *Tenebant* — "were on the point of gaining."

659. *Aurea*, etc. "Their hair is of a golden hue, and so are their garments—they are conspicuous to the view in their striped tunics." The Celts were notorious for ruddy looks, and the Gauls famed for fair (milk-white) complexions. On the *sagum* and *sagulum*, see Ramsay's Antiq., p. 401.

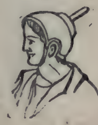
662. *Gaesa*—a Gaulish javelin, somewhat resembling an Irish pike.

663. *Exsultantes Salios*—referring to the procession of the Salii through the city on the Kalends of March, carrying with them the sacred *Ancilia* (small shields), with dancing and singing. See above, 285.

Hic—in another part of the shield, and forming the sixth division.

Luperci—the priests of Lupercus, god of fertility. On the Lupercalia they sacrificed goats and young dogs to Lupercus, and on the conclusion of the ceremony they ran through the city half-naked, or covered with a mask, and beat with scourges formed from the skins of the victims, all the women they met.

664. *Apices lanigeros*, i.e., the *Flamens*. The *Apex*, properly so called, was a piece of wood tapering to a point, and covered at the base by a lock of wool. It was sometimes fastened to a close-fitting cap, as seen below, or sometimes to a fillet on each side of the head. A woollen tassel *(filum)* hung down, hence "*flamines*," as it were, *filamines*.



666. *Pilentis*. The *pilentum* was a carriage on two wheels, for elderly women,

and was used only on gala days: it was so constructed that those sitting in it appeared to swing in mid-air. The epithet *mollibus* is applied to it on account of its easy and gentle motion. The representation here given is only an approximation to what is supposed to have been the form of the *pilentum.* The lions are probably a poetic exaggeration. See Ramsay's Antiq.



Hinc procul, i.e., in the lower part of the shield. See 652.

668. Instead of Catiline, there were many other Romans such as Sulla, or Cinna, whom we might contemplate on the infernal rack without strong feelings of compassion, but it would have been unwise in the Court poet of Augustus's reign to have introduced such an example. The idea of the pinioning to a rack is borrowed from the story of Prometheus, but instead of the vulture, we have the Furies, attached to Catiline.

669. On *tremere,* with acc., see Æn. iii. 648.

670. *Secretos pios*—see Æn. vi. 540 sqq., and Hor. Od. ii. 13, 22.

Catonem. Cato of Utica, as being the direct contrast to Catiline. See the history of each. To this it has been urged as an objection, that Virgil could not with consistency raise to the judicial bench one who had laid violent hands on himself, for all of this class he excludes (vi. 434) from the regions of the blessed, and assigns to them a different place in Orcus. But Thiel replies, that Virgil looked on Cato rather as one of those *ob patriam vulnera passi,* vi. 660, and this opinion accords with the general estimate made by the ancients of the death of the illustrious patriot; thus Hor. Od. i. 12, 35, *Catonis nobile letum.*

671. The central and crowning scene of all is now described. *Inter haec,* "in the middle of these" different pictures which adorned the margin. The idea of the sea is taken from Hom. Il. xviii. 606.

672. *Caerula* means simply, "the sea-plains," and can have no reference to colour here, as that is already decided by the term *aurea.* Forb.

Fluctu cano—to represent the white appearance of sea-breakers the artist must have availed himself of silver along with the gold.

673. *Argento clari, candentes argento.*

675. *In medio,* scil., of the shield, not of the sea. Heyne. But as the central part of the shield has been already mentioned in 671, it is perhaps better to take it to mean the middle of the sea, or at least the middle of the centre piece. *Actia bella* stands in apposition to *classes* with a peculiarity of construction which will be found explained in note, Ecl. ii. 3. *Bellum* is sometimes used for *pugna* as here, and at Æn. ii. 439.

676. *Cernere erat*—a Greek construction, on which see note, Geo. iv. 447.

677. The promontory Leucate (on which see Æn. iii. 274) is said *fervere,* while the fleet is of course the proper object to which the verb should be applied. *Auro,* scil., of the armour.

678. *Hinc Augustus*—so *hinc Antonius,* 685. M. Agrippa was the admiral of the whole fleet, Octavianus, with M. Val. Messala, and others, acting as general superintendents. The poet takes care, 679, to introduce the *patres* and *populus,* to give his patron a show of disinterestedness, and an appearance of public sanction. Observe the monosyllabic termination of the line after a spondee, a combination which gives great force and dignity to the line. See Æn. ii. 250, note; and Geo. i. 181.

680. *Tempora vomunt geminas flammas*—not from his eyes, but from his helmet; the expression seems to be an imitation of Hom. Il. v. 4 sq., already quoted.

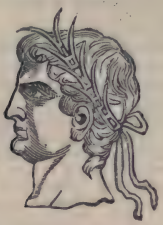
681. *Aperitur*—"begins to appear," "rises to view." On the Julian star here referred to, see Ecl. ix. 47. During the celebration by Augustus of funeral games in honour of Julius Cæsar, a comet (supposed to be that afterwards called Halley's comet) appeared, in which the soul of the great emperor was supposed to have gone to the heavens to increase the number of the stars.

682. *Secundis*—till the fifth day the wind had been contrary.

683. *Arduus*—either "standing high in a lofty part of his ship," or "conspicuous in a lofty ship."

684. The *corona navalis,* or *rostrata* was made of gold, and so formed as to imitate by its peaks the *rostra* (beaks) of ships. The following woodcut is taken from a bronze

medal, representing the head of Agrippa adorned with this chaplet.



685. *Hinc, ope barbarica*, etc. See 678. Antony had with him his legions, which had been much shattered and enfeebled by his eastern campaigns, and also a large number of auxiliaries from different eastern nations, (whence *variis armis*).

686. *Victor ab*, etc., referring to his victories over the Parthians and Armenians.

Littore rubro—not the Red Sea, but the Indian Ocean (ἐρυθρὰ θάλασσα.)

688. *Ultima Bactra*—the very remote Bactra, put for the east generally. It was considered an unlawful or, at least, an inferior marriage for a Roman to unite with a foreigner, and hence the phrase *nefas*. For the people of the east, too, the Romans had a peculiar contempt. See Hor. Od. iii. 5, 6.

690. This verse has already occurred, v. 143.

693. *Tanta mole* is joined by some to *puppibus*, but Wagner, Heyne, etc., with more show of reason, attach the words to *viri*—the rowers; of whom there were *ten benches* in some of the ships.

Turritis. Antony is said to have been the first to introduce *tower-carrying* ships, one of which is represented in the woodcut. See Ramsay's Antiq., "Naval Affairs."



694. *Telis* some take for the slings, *ferrum* being the bullets. But Wagner believes *telis* to mean the *telorum jactus*—the act of throwing, and *ferrum* the weapon.

695. *Nova caede*—"the first brush of battle and its attendant slaughter."

696. The *sistrum*, as employed in Egyptian revels and lasciviousness, is here introduced to render Antony and his queen more contemptible, and thereby to exalt Octavianus. The metal rods, inserted into the thin oval frame, made a loud, rattling noise when shaken violently.



697. *Angues*—referring to the death of Cleopatra by the asp bite. Ancient authorities differ in assigning the number of asps employed by the Egyptian queen.

698. The deities of both sides are, in imitation of Homer, represented as engaged in the fight. Those of Egypt are called *monstra*, because they were represented with the heads of beasts. Anubis had the head of a dog, hence *latrator*.

704. *Actius Apollo*—see iii. 275. *Desuper*, i.e., *Ab Actio*.

706. *Sabaei*—the people of Arabia Felix, *Yemen*.

710. *Iapygia* was the south part of Italy, called also Messapia and Calabria. The wind, N.W., or rather W.N.W., is by the Greeks called Iapyx as blowing from it.

711. "*Poeticum phantasma magnum et praeclarum*," says Heyne. The Nile deity will be represented in human form, in a reclining position, and clad, in the lower part of his body, with a robe arranged in such a way as to expose a *sinus* in which the flying Egyptians may be sheltered.

714. *Lastly*, the triple triumph of Augustus—the Dalmatian, Actian, and Alexandrian—is depicted, so grouped as to keep each day's scenes separate and distinct.

715. *Votum* in the sing., in apposition to a plur. noun, is also found in Livy xxiii. 46, 5, *Spolia hostium Marcellus, Vulcano votum, cremavit.* The temples are given at 300, but this is not intended to be accurate; the definite number is put for an indefinite, "a great many." See iv. 510. The *votum* is called *immortale*, as consisting of *templa*, which were *opera immortalia.*

718. *Arae*, i.e., altars for sacrifice, more particularly mentioned next line.

720. We are to imagine Augustus as having now entered the city, and seated himself in the portico of Apollo Palatinus (which he had dedicated in A.U.C. 726).; he there passes in review and inspects (*recognoscit*) the booty from the conquered nations, especially golden crowns (*dona populorum*, scil., *devictorum*). On the epithet *candentis*, see Hor. Od. i. 2, 31.

721. *Aptat superbis* (see above, 196) *postibus*, "takes care that they are fixed on the exulting doors."

724. *Nomadum*—see iv. 320. *Afros*—a large portion of Africa, from Cyrene to Æthiopia, was on the side of Antony, and among his troops was Bogudes, king of Mauretania. The Africans are called *discincti*, loose-robed, to denote their effeminacy.

Vulcan's name, Mulciber is derived from the verb *mulcere*, to melt or soften iron.

725. The *Leleges* and *Carians* are put for the people of Asia Minor generally.

Gelonos, either put for the Dacians, against whom M. Crassus fought, or for the Thracians beyond whom they dwelt. See Geo. ii. 115; and cf. Hor. Od. iii. 4, 35, where they are called *pharetrati.*

726. The Euphrates moves more gently, as if he felt himself conquered. This means, of course, the people bordering on the river. So Hor. Od. ii. 9, 21, says, *Medum flumen minores volvere vortices.* The Euphrates, Araxes, and the Dahæ are intended to represent the nations of the East generally who followed Antony.

727. The *Morini*—a people of Gallia Belgica, occupying the district now called *Picardy*, and the *Rhenus bicornis* (the two *horns*, or mouths being the Vahalis, Whaal, and the Rhenus proper,) are the representatives of the nations over whom the *Dalmatic* triumph was celebrated.

728. The *Dahae* were a nomad tribe, east of the Caspian Sea, inhabiting a district around the Oxus, beyond the Hyrcanians.

Pontem indignatus, "disdaining a bridge," poetically descriptive of its powerful and impetuous stream. The Araxes (*hodie Aras*) is a river of Greater Armenia: it rises on the opposite side of *Mt. Aba* from that on which the Euphrates has its origin, and flows into the Caspian after forming a junction with the Cyrus, (Kour).

731. *Attollens humero*, i.e., *in humerum.* He raises up, and throws over his shoulder, by means of the shield-straps, the divine work of art which bore upon it the prefiguration of his descendants' illustrious deeds. On the mode of fastening the shield, see Ramsay's Antiq.

This last line is certainly a great falling off from those preceding it. There is what appears an attempt at a joke of a very indifferent kind, wholly unworthy of the place, the subject, and the poet. It may perhaps be the work of some later hand.





[Ships Changing into Virgins.—*Vatican Manuscript.*]

BOOK NINTH.

ARGUMENT

Turnus, taking advantage of the absence of Æneas, endeavours to set fire to the Trojan fleet (1-76). The ships, however, are turned into sea nymphs by Jupiter, at the solicitation of Cybele, from whose sacred grove, on Mount Ida, their timbers had been hewn (77-122). At the approach of night Turnus sets watches to prevent a surprise from the Trojan camp (123-167): while the enemy, on the other hand, devise plans to convey to Æneas an account of their critical situation. Nisus and Euryalus having volunteered their services as couriers, set forth on their perilous expedition, and, after slaying great numbers of the sleeping Latins, are themselves cut down (168-445). Their heads are fixed on spears and carried to the Trojan camp, to the great sorrow and consternation of their companions in arms (446-502). Turnus then attacks Ascanius and his followers, and a battle, fierce and bloody, is fought around, and even within the Trojan encampment (503-818).

1. *Penitus*, i.e., *prorsus, plane*, "entirely," as in Ecl. i. 67, *Et penitus toto divisos orbe Britannos. Penitus diversa*, therefore, means "very far removed," scil., from the camp of Æneas; "in a far different quarter." *Ea geruntur*, viz., the promise of succour and the equipping with armour.

2. *Iris*, daughter of Thaumas (whence called Thaumantias, in 5) and Electra, appears in the Iliad as the messenger of the gods. She is the personification of the rainbow which, from its quickness of movement in appearing and vanishing, was considered the fleet messenger of Heaven. Cf. iv. 694.

4. *Parentis* (i.e., *avus* or *abavus*) *Pilumni* —Pilumnus or Sterculius, the son of Faunus, and his brother Picumnus were two important deities in the ancient Roman religion. See Dict. of Biog. and Myth. (Smith).

7. *Volvenda dies*— "time in its revolution." See Æn. v. 783; also i. 269.

8. *Urbe*, i.e. *Nova Troja*.

9. *Sceptra*, i.e., *regnum*, *regia*. *Palatini* —by *anticipation*, as is often the case in names, both with poets and prose writers. We have many examples of similar *prolepsis* in the Old Testament. *Petit* is, by Heyne and others, considered the perf. contracted for *petiit*, but Wagner denies that Virgil ever uses such a synaeresis (see Æn. iii. 3). Yet, even suppose the contraction were allowed, the pres. tense is that which is most suitable, since it expresses more distinctly the true state of matters, viz., that Æneas has not returned, but *is still absent* on his search after Evander, and other friendly aid. The last syll. of *petit* is lengthened by *arsis*. See Æn. iii. 464.

Heyne proposes, to avoid the spondaic ending of the line, to read Euandri in four syllables. But Wagner alleges that this separation of the word εὖ in compounds is not admissible unless before two consonants, as ἐΰστροφος, or before a doubled liquid, as ἐϋμμελίης, or before doubled σ, as ἐΰσσελμος.

10. *Corythi ad urbes*, i.e., Etruria, which is signified by Corythus, the founder of Cortona. See Æn. iii. 170, note.

11. *Lydorum*—another reference to the vulgar opinion that Etrurians were of Lydian origin. See viii. 479. On the construction *petit*, *penetravit*, *armat*, see note, Æn. ii. 482; iii. 3.

12. On the construction *tempus poscere*, see note, Æn. v. 638.

13. *Turbata arripe castra*, the meaning is, Attack the Trojans off their guard, and while they are in confusion, and ere they regain courage and rally, seize on the camp. Thiel takes *turbata* as proleptic in use (see Æn. ii. 736), and interprets, "Attack the camp, and thus throw it into confusion."

15. *Secuit arcum.* So τέμνειν ὁδόν, i.e., *incessit per arcum.* *Fuga*, *fugiens*.

18. *Nubibus* is the abl. of the instrument, "Borne on by the clouds."

20. *Tempestas* is just exactly our word "sky," which denotes the upper regions of the air where storms originate in consequence of the equilibrium of the atmospheric columns being disturbed.

21. *Palantes stellas*—this means not the planets only, but the whole body of the stars, which, like a herd of cattle, browse on the plains of heaven.

25. *Ibat exercitus*, etc., are closely connected with 30, *ceu septem*, the intervening lines, 27, 28, and 29, being parenthetic.

26. *Dives* is repeated instead of a copula. See vii. 75. *Pictai vestis*—see iii. 354. This phrase, with *auri*, forms a hendiadys for *vestibus auro intextis*.

27. On *Messapus*, see vii. 691, and on *Tyrrhidae*, vii. 484. *Coercent*, stronger than *ducunt*—it is nearly equal to our "bring up the rear."

29. This verse has little MSS. authority all the best copies do not contain it.

30. The comparison is—The army at other times (in battle) rages furiously over the plain, like the boiling tide of a swollen river, but now it advances quietly and calmly, like the peaceful flow of a majestic stream.

Surgens—"increasing in its seven peaceful channels." Soon after leaving the *Montes Emodi*, the Ganges was said by the ancients to flow on in seven different channels.

31. *Per tacitum* (scil., *it*), i.e., *tacite.* Similar phrases are, *per longum*, *per subitum*, *per ridiculum*, etc.

Pingui flumine—"with its fertilizing stream."

32. *Refluit*—"subsides," "returns from the plains to its channel." In words compounded with *re*, Virgil is wont to use the abl. without a prep.

35. *Adversa mole*—"a height fronting the approach of the Latins."

37. *Tela, adscendite.* Some books read *Tela, scandite*, making the *a* of *tela* long before the two consonants (*sc*) of the next word, but this does not take place unless the lengthened syllable be in arsis, which here it is not.

43. The illustration represents one of the Roman *castella*, or military forts, which were so frequent in the open country, to protect the boundaries of the empire, or to defend the agricultural population from the inroads of hostile and plundering hordes. For a description of the larger *castra* camp, see Ramsay's Antiquities.



49. *Thracius*—a mere poetic embellishment, for it is not likely that Latium had at that time horses from Thrace.

50. Servius pronounces a verse of this kind, in which there are two abls. (of quality) and two nouns that can be distinguished only by the quantity, *very bad.* See a similar one at 181, below.

51. After *in hostem.* supply *se inferat.*

52. *Attorquens.* This verb, which is found nowhere else but here, is reckoned by Wagn. among such obsolete forms as *advelare*, v. 246, and *adlacrimare*, x. 68. For the signification, compare *admirari*, *adniti*, *adsolere*, in all of which the prep. increases the force of the simple verb, so that *attorquere* would mean *valde torquere*, "hurling with great vehemence."

53. *Arduus*—see viii. 299. *Principium pugnae*—an allusion to the Roman custom of the *fecialis* hurling a spear into the enemy's territory after pronouncing the *clarigatio*, or formal declaration of war.

57. *Fovere castra*—"to keep close to their camp," see Geo. iii. 420.

59. This comparison is a favourite one with the poets. See Hom. Il. xi. 547, and xvii. 657.

61. *Nocte super media*—"beyond the middle of the night." *Insidiatus—perpessus*, i.e., after he has lain in wait, and endured the wind and rain, etc.

62. *Ira* is to be joined with *saevit*, and not with *improbus*, that *ira* may not be superfluous, and that *saevit* may not be bare and meagre. *Improbus* by itself is used (see x. 727) of anger, or any very strong impulse, since it means generally, *nimius*, *vehemens*, *multus*; thus, *improbus anser*, Geo. i. 119, and *improbus labor*, 146.

64. *Ex longo*, scil., *tempore.*

67. Supply *cogitanti*, or some such word, before *qua tentet* *Quae via excutiat*, instead of the more common phrase *qua via excutiantur.*

68. *In aequum*—"into the level open plain." Wagner's explanation is a little more artificial, "To force them forth from the walls, so that the two armies may fight at equal vantage."

71 *Incendia*, i.e., torches for firing the ships. *Ovantes*—already triumphing, as being certain of success.

73. *Praesentia Turni*, more expressive than *praesens Turnus*, so "the might of Gabriel," for *mighty Gabriel*, as quoted formerly.

74. *Accingitur*—"arm themselves," the "*Middle Voice.*"

75. *Focos*—either the fires in the Rutulian camp (Thiel), or the fires quickly kindled by the Rutulians on the scene of action (Heyne), or the fires of the peasants in the neighbourhood (Burm).

77. The story of the transformation of the ships into nymphs is, on account of its absurdity, very unfit for an Epic poem, as altogether wanting in dignity. Many of the ancients found fault with it; but still it was less displeasing to them, as it had been handed down by ancient tradition; and besides, Virgil might well repeat it, since he proposed to himself to weave into his poem the legends of ancient Italy, and more especially those connected with the arrival of Æneas. Observe the skill displayed in the introduction of the fable—the interference of Cybele, and the promise of Jove. See Ovid. Met. xiv. 527 sqq., and Hom. Od. viii. 557 sqq.

79. *Fides* means the credit that is due to a person giving information, or to the thing which is told, i.e., it is=*auctoritas:* hence it is put for a story itself. Thus *facto* (i.e., *facti*) *fides prisca* will mean—"The story is ancient in its origin, but the circulation of it goes on from year to year." "The truth of the story rests on ancient authority, but it has never ceased to be related from year to year."

80. *Formabat*—"was building." See iii. 5 sqq.

82. *Berecyntia*—see vi. 785. Both Ida and Berecyntus were sacred to Cybele, and therefore the pine grove as well.

84. *Domito Olympo*, i.e., now that you have become ruler of Olympus, and are in a position to grant requests in their full extent. The phrase has farther significance from the fact, that his mother had saved him from the violence of his father Saturn: to this care of hers he owes his present power, and it is only fit that he show his gratitude now that he is able to return a favour.

86. *Arce*, i.e., the top of the mountain. *Fuit*—because no longer existing. *Ferebant*—"used to offer," because there is no one now to offer sacrifices.

89. *Anxius angit.* Heyne calls this a *silly alliteration.* Wagner, however, highly commends it, and alleges that Virgil purposely contrived it to suggest very great anxiety (as in Cic. Or. i. 1, *maximae moles molestiarum*) and that he intended it as an imitation of Lucretius, iii. 1006, *Quem volucres lacerant atque exest anxius angor.* *Anxius*, he farther adds, is by no means an idle epithet, even with the verb *angit*, as Cic. Tusc. iv. 12 proves: *Differt* ANXIETAS *ab* ANGORE: *neque enim omnes anxii, qui anguntur aliquando, nec, qui anxii, semper anguntur.*

93. *Torquet*—"directs the course of."

94. *Quo fata vocas—invertis, mutas*—what change do you wish to make on the decrees of Fate? or what favour do you ask for these (loved) ships of yours?

95. *Fas*, used, like *jus*, for *conditio* *Fas immortale*—"the privilege of immortality."

96. *Certus* is forcibly opposed to *incerta*, as in the well known line of Ennius: *Amicus certus in re incerta cernitur.* The

meaning here is—And that Æneas, assured of a favourable termination to his voyage, should pass through dangers which, without such assurance, would be of doubtful issue.

99. *Olim quaecunque evaserit undas.* One had been sunk with Orontes on board, Æn. i. 113; four had been burned by the women in Sicily, v. 699. Of the *twenty* ships, therefore, only *fifteen* entered the Tiber.

100. *Laurentia arva*, for *in L. arva*—see Æn. i. 2, 307.

101. *Eripiam*, scil., *iis*, but this pronoun is usually omitted after *quicunque* and *quisquis*.

102. *Qualis N. D. et (qualis) Galatea secant*, i.e., *quales sunt Doto et Galatea, quae tanquam Nereides secant pontum. Qualis*, as we have noted above, is to be supplied after the conjunction *et*, but *secant* applies to both names conjointly. The two nymphs named stand for the entire sisterhood.

104. *Stygii fratris*, i.e., Pluto. See vi. 323 sqq.

105. *Torrere*, says Heyne, *proprie est calefaciendo siccare, tum cremare, tandem ardere et fervere. Jam quaecunque fervent seu calore seu motu et impetu dicuntur et ipsa torrere. Ita tandem flumina torrentia sunt ferventia, rapida.* But, he adds, the rivers in the infernal regions are *burning with fire*, and in this sense *torrentes* may here be taken, and especially so, because at other times they are usually mentioned as *stagnant.* The word *pice* shows, says Forb., that this second explanation is the only true one. For as Ruhkopf remarks, The banks boil with pitch = the *Stygian water* boils with pitch, i.e., the *Styx:* and since it was a lake—see vi. 369 compared with 134 and 416 of the same book—rapidity of motion cannot here be suggested.

107. *Promissa*, viz., by Jupiter, as recorded above.

110. *Nova*—a strange and sudden light burst upon (*affulsit*) their eyes.

111. *Ab Aurora*—from the east; because it came from the favourite haunts of Cybele, Berecyntus, and Ida.

112. *Idaei chori*, viz., of the Corybantes, who accompanied the mother of the gods, and here were hid in the cloud. Cf. Ovid Met. xiv. 536 sqq.

114. *Ne trepidate*—"do not be in anxious haste to defend," i.e., do not trouble yourselves about defending.

117. *Deae* is the nom. after *ite*, in opposition to *vos. Et*, i.e., *et statim*, see v. 504. *Puppes*—the sterns, as we have before seen, were turned to the shore when in harbour.

121. This verse is devoid of MS. authority, and is either altogether omitted, or at least marked with asterisks as spurious, by the best commentators.

122. *Reddunt se*, i.e., come forth again from the water in their transformed shape.

125. *Rauca sonans*—"sounding hoarsely," with a dull and heavy roar. A hoarse voice is generally assigned to the river gods.

127. *Ultro* is here almost equal to *insuper*, or *adeo*—see Geo. iv. 204. "Nay rather;" "on the contrary," i.e., as explained previously, (ii. 145), "contrary to what you would expect." This line is an example of the figure *epanalepsis*, for an explanation of which see i. 750, note.

128. *Petunt*—"are aimed against." *Monstra*—"prodigies of evil omen." The meaning of the following passage is, Jupiter has deprived them of their wonted means of escape, viz., the ships, which saved them from the burning Troy; and now they wait for neither the missiles nor the torches of the Rutulians, i.e., there will be no need of either to complete their destruction—all hope of flight is now cut off, for of the two means by which they might effect it, one *(pars altera)*, the sea, is now out of their power; the other, the land, is in our hands, for we occupy the surrounding country, and have them pent up within their entrenchments.

132. *Tot millia* is in apposition to *gentes.* "The Italian nations, so many thousands in number."

135. *Veneri*—see Æn. i. 257 sqq.; cf. ii. 291.

138. *Nec solos*, etc. Nor does that cause of grief affect (come home to) the sons of Atreus alone.

140. *Sed.* But, says he, some one may object, that it is a sufficient punishment on the perjured Trojans to have *once* suffered the destruction of their nation and city Yes, replies Turnus, but in that case they should have rested content with having *once* carried off another man's wife, and not have subjected themselves to a second punishment by a repetition of their former crime.

141. *Modo non penitus perosos*—"all but hating with an irreconcileable hatred the whole female race." *Perosos* agrees with the subject to *peccare*, which is not expressed.

142. *Quibus.* The omission of an antecedent makes the construction somewhat abrupt and harsh here. The harshness arises from the excitement of mind in the speaker. Supply some such phrase as, "O foolish and silly men, to whom," etc.

143. On *leti discrimina*, see Æn. iii. 684, and notes; and cf. Hom. Il. xv. 628.

144. *Non* for *nonne*. The meaning is, But how can they feel any confidence when the regular fortification of a god-founded city failed them?

148. *Vulcani armis*—referring to those procured from Vulcan by Thetis for Achilles. *Non mille carinis*—the Grecian arm.

ment against Troy mustered more than one thousand ships, but the *round number* is used in a *general* way.

151. This verse is condemned by almost all the commentators as spurious, and marked with asterisks. The insertion of *caesis summae custodibus arcis* seems to them excessively silly.

154. *Faxo* — old form for *fecero;* the fut. perf. is used for the simple fut. to express haste.

157. *Quod superest.* scil., *dici*, understood from the foregoing clause. But Wagner takes it *absolutely*, "as regards other matters;" "as to the rest."

160. *Cura obsidere*—see Æn. v. 638; ii. 350.

162. *Illos—quemque* — see Æn. vi. 743; and Zumpt, Lat. Gr. § 367.

170. On *excubiae* (line 159), *propugnacula*, *pontes*, etc., consult Ramsay's Antiq.

171. On *Mnestheus*, see Æn. iv. 288, and on *Serestus*, i. 611, and iv. 288. *Adversa*—"threatening dangers."

173. *Rectores juvenum*—"commanders of the soldiery," for, as old men among the Romans were exempt from war-service, *juvenes* stood frequently for *milites*. *Quos dedit esse rectores* is a Greek construction for *ut essent rectores*.

176. In the following beautiful episode of Nisus and Euryalus, Virgil took as his model, Hom. Il. x. 218 sqq., where the night excursion of Ulysses and Diomede is described. *Nisus* was the son of Hyrtacus and the nymph *Ida*.

180. *Non fuit*, etc., i.e., of the followers of Æneas none were more beautiful on the whole, and none more beautiful in armour. He was just beginning to mark (darken) his unshaven cheeks by the first down of youth.

182. *Amor unus*—"their attachment was mutual." Cf. the Homeric phrase, ἕνα θυμὸν ἔχοντες.

185. *Dira*—"unconquerable," "violent," "vehement:" "or is unconquerable desire a deity to each"?

188. *Fiducia rerum*—the gen. of the object—"confidence in their cause." See i. 452, note.

191. *Dubitem*—"ponder about," "deliberate." This is a frequentative from the old verb *dubere*, whence *dubius;* cf. δοάζω, etc.

193. *Reportent*—"carry news" (*to Æneas*), *not* "bring it back" from him.

194. The generous Nisus is willing to undertake the task, and run the risk, provided a sufficient recompense be paid to his friend Euryalus, who is to stay at the camp; he, himself, if he survives, being content with the glory.

196. *Muros et moenia*—see Æn. ii. 234, note.

197. *Percussus*, πληγείς. *Laudum*—"glorious deeds."

200. *Fugis adjungere*—"Do you refuse (avoid, evade,) to unite me to you as a companion?" So Hor. Od. ii. 4, 22, *Fuge suspicari*, and Od. i. 9, 13, *Fuge quaerere*.

202. *Argolicum terrorem*, i.e., the terrors of the Grecian war.

203. *Sublatum.* It was considered a great commendation to heroes that they had been accustomed to arms from their very infancy. *Tollo* is the verb particularly applied to the act of a father in taking up his child from the ground, (on which it was laid, at his feet, after birth,) in token that he wished it *brought up*, and that he undertook the charge of it: if he did not so take it up on his knees, he thus signified that it should be exposed.

Nec tecum talia gessi—"Nor have I acted in my relations and connections with you so," that you should reject the offer of my services; i.e., I have given proof of my bravery.

205. *Est hic* for *est meus*. *Hic* is often thus used, δεικτικῶς, for *ego*, so Hor. Sat. i. 9, 47, *Hunc hominem*, i.e., me.

Contemptor animus—see Sall. Jug. Cap. 64.

206. *Bene emi*=*emi vili pretio*, or *aequo pretio*. Transl., "And one who thinks that that glory to which you aspire is cheaply purchased with life," i.e., with the forfeiture of life.

208. *Nec fas; non*—"Nor is it right I should: no."

210. *Quae multa*—"For many such chances do you witness in enterprises so dangerous as this."

214. *Humo solita*—"The earth, the common resting-place of all," i.e., the earth in which the dead are buried with due and customary rites. Wagner raises a difficulty, by inquiring on what principle *mandare* is followed by an abl.? To avoid the awkwardness, he punctuates *mandet humo: solita aut*, etc.,—joining *solita* with *Fortuna*—and translating, "If Fortune, as she is wont," etc. Of this Gossrau approves. Forb. retains the common punctuation, but does not propose any feasible solution of the question, merely remarking that we are not to bind down poets too strictly to the rules of syntax observed by prose writers. May it not, we would suggest, be an imitation of the peculiarity of syntax known in Greek grammars as the *Constructio praegnans?* on which see ii. 18, note.

215. *Ferat inferias absenti*—in reference to the custom of statedly offering gifts at the tomb of a departed friend. See Ramsay's Antiq., "Funerals."

217. *Quae te sola*, etc.—cf. v. 715 sq., 767 *Moenia Acestae*—see v. 755

219. *Nectis*—"weave," because one excuse after another is embodied in his general plea. *Nectere*, says Wagner=*implicare*—to *entangle*: the use of the term to *wiles*, or *deceit* is perfectly natural, and easy to be understood. The Greek πλέκειν is similarly employed.

220. *Loco cedit*—a military phrase, "to give ground." See Æn. vii. 332, and Sall. Cat. 9, 4, Kritz.

222. *Servant vices*—see above 164, 175. *Regem*, viz., *Ascanius*.

225. *Oblita laborum*—"so that they forget their toils"—another instance of the proleptic use of the adj., explained at Æn. ii. 736, where see note.

229. *Stant adnixi*, etc.—cf. Hom. Il. viii. 493 sqq.

231. *Orant admittier*. On the construction, see Æn. vi. 313. On the form of the inf. *admittier*, see Æn. iv. 493, note.

232. *Rem magnam (esse quam adferant) et pretium fore morae*—"That the business was of great importance, and was worth the time to be consumed in hearing their proposition." Others make *pretium=poenam*.

235. *Spectentur*—"be regarded," "judged," "estimated."

236. *Ferimus*—"we propose."

238. *Bivio portae*. "The two roads proceeding from the gate;" one led to Laurentum, and the camp of the Rutuli, who had approached in that direction; the other struck off to the left, and passing in the rear of the camp, extended into the heart of the country. On the position of the camp, see Heyne, Excursus i., on line 195 of this Book.

240. *Uti quaesitum*. The second of these words is usually reckoned the first supine, depending on *uti*, and thus equal to *ut quaeramus*. But others understand *quaesitum* to be the accus. of the particip. joined to *Aenean*—"Æneas sought out."

243. *Adfore*, i.e., *we*, not Æneas.

244. *Primam urbem*, i.e., the most advanced portions of the city. *Sub obscuris vallibus*, i.e., *collocati*, being stationed in the low valley. Jahn interprets *primam urbem*, "the first town from this," Nisus not mentioning any city particularly. Transl. thus: "In our frequent hunting excursions we have seen from the deep (shady) valleys the nearest outskirts of the city, and made ourselves familiar with the whole course of the stream."

246. *Gravis annis*. So Hor. Sat. i. 1, 4. Cf. Soph. Œd. Tyr. 17, οἱ δὲ σὺν γήρᾳ βαρεῖς ἱερῆς. On *maturus animi*, see above, 9, note, Æn. v. 73; Geo. iv. 491. On *Aletes*, see Æn. i. 121.

247. *Sub numine Troja*—see Æn. ii. 703.

248. Cf. Hom. Od. iv. 754 sq. *Delere* is used with reference to men by Lucan, Silius, Caes., Bell. Civ., iii. 70, etc. etc.

249. *Certa*—"assured," "confident," "daring," "brave." On *cum* with the indic., see Ecl. x. 10.

252. *Laudibus*—see above, 197.

254. *Moresque vestri*—"and your own virtues," i.e., an approving conscience and the deities will afford you a most glorious reward.

255. *Actutum* (from *actus*)—"immediately," "without delay." *Integer aevi*—"in the vigour of youth." Cf. Hor. Od. i. 22, 1, *Integer vitae*; Sat. ii. 3, 220, *Integer animi*. *Integer aevi* is not a useless expression, but it conveys a hint that as Ascanius is yet only a youth, they shall have for a long time as ruler one who will be under deep obligations to them, and who will take care to return kindness.

257. *Vos—Nise*. So below, 525, *Vos, Calliope*. See note on Æn. i. 140. In this case *vos* is used, as Euryalus is thought of as well as Nisus.

259. *Assaraci Larem*—this means the Lar of his ancestors, one of whom was Assaracus (see i. 284); and not that Assaracus was the Lar, as Cerda supposed. *Canae Vestae*—see v. 744.

260. *Fides* is often put for *hope* and *expectation*, for we have a certain amount of *confidence* in those things which we expect to happen. Transl., "All my fortune and my hopes." *In vestris gremiis pono*—an expression borrowed from a mother's care of her infant, and therefore suggestive of the utmost affection and tenderness.

263. *Bina*, etc. "I shall bestow two cups of solid silver (*perfecta argento*), and rough with chasing." Cf. Hom. Il. ix. 122 sqq., and x. 321 sqq.

264. *Arisba*, a town of the Troad, not far from Abydos. As its inhabitants were allies of the Trojans in the war with Greece, the event here referred to must have been prior to that contest.

265. *Tripodas*—see Æn. v. 110. On *magna talenta*, see v. 248.

266. *Antiquum*—"of ancient workmanship," and therefore precious. *Dat*—Wagn. remarks that certain substs. denoting an abiding state or condition, as *donum*, *munus*, *prolem*, *victorem*, etc., are sometimes used with a verb in the pres. tense; thus, *quem dat=quem possideo donatum a Didone*. Cf. below, 361; Æn. vii. 485, etc. etc.

268. *Dicere sortem*, i.e., to fix the day place, and manner of the allotment of the spoil. Some books read *ducere*, but this leads to a greater difficulty than *dicere*.

269. On the indic. *ibat*, see note, Ecl. iv. 52, and Æn. ii. 738.

270. *Aureus*—"in golden armour," or "gold-*ornamented* armour." *Cristas rubentes*—see 50, above.

271. *Excipiam sorti*—"I shall exempt from the lot." It was to be a γέρας ἐξαίρετον.

273. This passage is not well finished, but we ought not to reject it hastily on that account, as the whole poem was left incomplete at Virgil's death. *Sua arma*—"*their proper implements of toil.*" *Omnibus* refers, in Forbiger's opinion, to *captivos* only.

274. Reference is here made to the sacred portion of territory set apart for kings as a mark of respect for their office. *Insuper his*, i.e., "over and above these." With the poets, and with prose writers of a later date, *insuper* is used with the abl., and sometimes with the acc. Gossrau supplies *addam* to govern *his*, taking *insuper* as the simple adverb.

275. *Spatiis*—the figure is taken from the *stadium* or *race-course*. See Antiquities.

279. Some editions have only a comma after *rebus*, and thus connect this line with the foregoing. But Heyne, Wagn., and Forb. place a semicolon after *rebus*, alleging that the words, *tibi maxima rerum verborumque fides*, reply to *seu pacem seu bella: res* (*action*) has reference to *bella*, and *verborum* (*counsel*) to *pacem*, i.e., deliberations as to the management of the state in times of peace. There is in these words an example of what the grammarians call a *chiasmus*, i.e., the terms are not so arranged that the first of the second pair answers to the first of the first pair, but they are, as it were, placed *crosswise* (χιασμός, from χιάζειν, to place *crosswise*, like the strokes forming the Greek letter χ). This arrangement is used with great effect by the Latin writers in adding to the force and emphasis of an expression. "If," says Madvig, Lat. Gr. § 473, b., "two co-ordinate propositions, or two series of connected words, form an antithesis, in which the separate words correspond, the second proposition or series is sometimes inverted, instead of repeating the same arrangement, in order to make the antithesis more striking: so that the word which stands at the beginning of the first member finds its counterpart at the end of the last, e.g., *Ratio nostra consentit, repugnat oratio.*" Cf. New Test., Matt. xii. 22, "The blind and *dumb* both *spake* and saw." (Observe the zeugma in *geram* applied to both *pacem* and *bella*, and cf. Æn. vii. 444.

281. *Nulla dies*, etc. "No day (of my life) shall, as I hope, prove (*arguerit*) me unworthy of this so bold an attempt: thus much (do I promise), let Fortune turn out (result) favourable or adverse." We have here translated after Heyne, and according to the text to which these Notes are appended: in it we read *arguerit; tantum*—*fortuna secunda aut adversa*, etc. Others join *tantum dissimilem*, which affords a very good sense. Wagner, in his larger edition, adopted Heyne's punctuation and interpretation, (as does Gossrau also,) but in his smaller and later edition he inclines to Forb.'s explanation, which joins *tantum* immediately with *fortuna*, thus:—"Provided only that fortune, now favourable (*secunda*), turn not out adverse." Forb.'s reading is *arguerit; tantum fortuna secunda Haud adversa cadat.* Note the force of the fut. *exactum* (fut. perf.) *arguerit*, which expresses the *firm conviction* of the speaker that his hopes will be realized. Cf. Æn. ii. 77.

283. *Super* is here employed in a use kindred to that in which we found it in vii. 462, where it was=*insuper.* It may be represented by *praeter*, implying, as it does, *some addition* to what has preceded. Cf. Geo. ii. 373.

285. *Ilia* for *Iliaca*, as elsewhere Troïus, Danaus, Dardanus, Romulus, etc. See Æn. i. 119; iii. 602; iv. 552.

286. *Mecum excedentem*, i.e., *quin mecum excederet:* or *sed mecum excedit.*

288. *Inque salutatam*, for *insalutatamque*—"and without taking leave of her;" literally, "*unsaluted* by me." On the *tmesis*, see Geo. iii. 381, and Æn. v. 603.

291. *Audentior*—many copies read *audacior*, but see Æn. vi. 95. On the hiatus, *tui: audentior*, see Ecl. ii. 53; Æn. i. 16, etc.

294. With this verse cf. x. 824; Hom. Il. xix. 301, 339, and Odyss. iv. 113 sqq. This manifestation of the affection of Euryalus to his mother deeply affected the mind of Ascanius, and called up within it similar feelings with regard to his father. Peerlk. rejects the line as spurious, because *patriae* should rather have been *maternae*, and because *imago pietatis* cannot signify *cogitatio pietatis.*

296. *Sponde* is the reading of the best MSS., but others have *sponte*, *sponti*, *sponde o*, from which last arises the common lection *spondeo.* This form, however, violates the metre, for (as Servius points out, on vi. 104,) Virgil always makes *o* final long, except in *ego*, *duo*, (and *modo*, Wagner,) and in *scio*, *nescio.* The two last scarcely come under the rule, as they are usually scanned in *one* or *two* sylls. respectively by synizesis (see Æn. i. 2, 73). The verb *spondeo* is used in reference to the result expected by us from our exertions, as well as to that which we promise to another.

298. *Partum talem* [τὸ τετοκέναι υἱὸν τοιοῦτον]—"nor is it a slight return of gratitude that awaits her for having given birth to so noble a son."

300. On this use of *hoc*, see note, 205, above.

301. *Tibi rebusque secundis*, for the prosaic, *tibi rebus secundis utenti.*

302. *Manebunt*, i. e., *servabuntur*—will be kept secure for your posterity.

303. According to the custom of the heroic age (see Hom. Il. x. 255), the giving arms from one's own person was a mark of great affection and confidence.

305. *Gnosius*—see Æn. v. 306, and Geo. i. 222. The Cretans were famed for the manufacture of arms. *Habilem*—see Æn. i. 318.

306. *Pellem horrentisque exuvias*, i.e., a hide taken off a shaggy lion. Similar phrases are, *in brevia et syrtes*, Æn. i. 111; *veste fulvique pelle leonis*, ii. 722; *cestus et arma*, v. 410. This figure is called epexegesis.

311. *Ante annos*, scil., *viriles.*

315. *Ante.* This word has given much trouble to commentators: the most feasible explanation is that which makes it mean, "before they perished." Some render it, "before they reached the camp." Others, "before they reached Æneas;" but as they did not succeed in reaching Æneas, this last cannot of course be the true interpretation.

317. *Arrectos*—"with the poles raised in air."

319. *Vina*, i.e., vessels with the remains of wine.

322. *Custodi et consule longe*—"be on your guard, and keep a sharp look out to a distance in front."

323. *Vasta dabo*, i.e., *vastabo. Dare* is not unfrequently (especially in the Comic poets) joined to a particip. to express, by circumlocution, the simple verb; thus, Æn. i. 63, *laxas dare habenas* (i.q., *laxare*); iii. 70, *placata venti dant maria* (i.q., *placant*); Ter. Andr. iv. 1. 59, *jam hoc tibi inventum dabo.* And in like manner, when joined with the simple acc. of a subst., it signifies to render something visible or audible, being nearly equal to *efficere, reddere, exhibere;* thus, *fenestram dare*, Æn. ii. 482; *tortus dare*, v. 276.

324. *Vocem premit* may mean either, "he checked his voice," i.e., was silent; or be equal to *premens vocem*—"speaking in an under (subdued) tone."

325. *Tapetibus altis*, i.e., *alte exstructis.* The covering (*tapetibus*) is put for the bed on which Rhamnes slept.

327 sq. Cf. Hom. Il. ii. 858 sq.

328. *Pestem*—"destruction," κῆρα μέλαιναν.

329. *Temere*—as chance directed. Cf. Hor. Od. ii. 11, 13, *sub alta platano jacentes sic temere*, and see Orelli's note.

330. *Remi* is by some changed to *Remum*, who is thus made the *armiger* of Rhamnes. But this seems not to be justified by the text, since *Remus* is referred to in *ipsi domino* of 332. *Juxta* has reference to what goes before, and is to be translated, "hard by," scil., Rhamnes.

333. *Singultantem* — "bubbling forth." *Tepefacta terra et tori madent:*—how much more expressive is Homer's phrase, δάπεδον δ' ἅπαν αἵματι θῦεν.

334. *Tori* is the grassy couch of *Remus*, not the high-piled bed of Rhamnes, as Peerlk. supposed.

Nec non, scil., *premit.*

337. *Multo deo*, scil., *Baccho*, i.e., *vino*—"overpowered by copious draughts of wine." See i. 636, note.

338. *Aequasset ludum nocti*, i.e., if he had indulged in play throughout the live-long night, and had protracted it till dawn. Cf. Hor. Od. iii. 8, 15, *vigiles lucernas prefer in lucem.*

339 sqq. With this passage cf. Hom. Il. x. 485 sq. The comparison has reference to Nisus, but the direct application is not specially urged by the poet: the *apodosis* is wanting.

Turbans, i.e., driving before him the sheep huddled together in tumultuous disorder throughout the pen. It=κλονέων of Homer.

343. *In medio*, scil., *spatio.* In his larger edition, Wagner explained the phrase to mean, "*varios et sine discrimine*," and in his smaller, "*qui prope cubantes se trucidandos ei praebent.*" *Sine nomine*, i.e., the ignoble rabble.

345. *Ignaros*—"unconscious"—applies, as the sequel shows, to those mentioned, Rhoetus excepted. The form of expression is peculiar, but allowable as poetic.

346. *Sed* (like γάρ) is often to be explained by an ellipsis as here—although he saw all, yet he did not oppose Euryalus; *but, fearing for himself, endeavoured to hide behind a jar.* These vases were sometimes of immense size, so that the attitude does not seem at all improbable.

348. *Multa morte recepit*—he drew back his sword, (which was accompanied) with a copious stream of blood; thus Heyne and Wagn. Forbiger, however, comparing the phrases, *multa nocte, multo die, multo mane*, etc., adopts the opinion of Süpfl. and Peerlk., *morte jam multum progressa*, i.e., death being now far advanced in its progress, and certain; but this seems rather artificial and forced.

349. *Purpuream animam*—"the purple tide of life." Voss conjectures *purpureum* to agree with *ensem*, and his reading has been adopted by Ruhk., Jahn, and Gossr.; but Wagn., Süpfl., and Forb. exhibit the common lection; and in its defence such phrases as φοινὸν θυμόν, Hom. Hym. Ap.,

and αἱματηρὸν μένος, Soph. Ajax may be quoted.

354. *Nimia caede atque cupidine*, by hendiadys for *nimia caedis cupidine*. Wagn. thinks *cupidine* refers to his desire to carry off the horses.

356. *Poenarum*, i.e., the slaughter dealt to take vengeance on the enemy.

359. *Phaleras*, scil., of the horse of *Rhamnes*. On *phalerae*, see v. 310. *Aurea bullis cingula*, i.e., a belt adorned with golden studs or nails, χρυσόηλος.

360. *Tiburti* is not the gen. but the dat. (from *Tiburs*), depending on *Remulo*. The belt of Cædicus was given to Remulus, who left it to his grandson, Rhamnes.

363. This verse seems undoubtedly spurious. Consult Forb. in loc.

365. *Habilem*—"suited" to his head.

367. Some of the steps of the war are omitted by the poet, but they are easily understood from the context: Turnus had gone forward to the Trojan camp to storm it, and in the meantime had ordered that the arrival of the forces which were being collected in Laurentum should be hastened as much as possible. With 300 of these the hapless Nisus and Euryalus fell in.

369. *Turno regi*—because Latinus had abandoned the helm, as we saw in vii. 600.

371. *Castris*, i.e., of the Rutuli, as we see from 366.

373. *Sublustris*, ὑπόλαμπρος. Cf. Hor. Od. iii. 27, 31, where the adj. is found.

374. *Immemorem*, scil., of his helmet possibly attracting attention.

375. *Haud temere visum*—"it was not observed in vain."

377. *Nihil tendere contra*—either "answered nothing," or "made no attempt to resist."

379. *Divortia*, i.e., the *cross roads*, striking off from the main military way.

380. Instead of *abitum* some books read *aditum*, but it is evident that the former is the more appropriate. *Coronant*—"encircle," for *circumdant, cingunt*.

383. *Rara*—"a path appeared here and there throughout the wood-covered tract."

385. *Fallit timor*, etc. "Fear (lest he should fall into the enemies' hands) causes him to mistake the direction of his course." See Æn. ii. 737.

386. *Imprudens*, scil., Euryali — "not knowing (or forgetful as to) the fate of Euryalus."

387. For *locos* some copies read *lacus*, but the former has the best MS. authority, while the latter would be quite inconsistent with the statement that Latinus had his stalls for cattle there. The phrase *Albani loci* is an odd one, which the commentators cannot well explain. Wagner suggests that *loci* may mean δῆμοι, κῶμαι, "villages."

388. Observe the want of a connecting link *(asyndeton)* between *Albani* and *tum; ubi* may be supplied.

389. *Ut stetit* is to be referred to *evaserat*, but it has also a prospective connection with *clamat*, understood before *Euryale*.

391. In the common editions there is a note of interrogation after *sequar*, but Wagner substitutes a comma, and removes the interrogation to *silvae:* for otherwise, he says, there is a tautology in *revolvens iter*, and *vestigia retro legit*. Jahn and Forb. punctuate similarly, but not for the same reason: their objection lies in *simul et* following the participle *revolvens*. Ladewig follows Wagner, and Gossrau adopts the vulgar arrangement.

393. *Silentibus* — "quiet," "still in the silence of night." Burmann refers the epithet to the *tiptoe, noiseless* tread of Nisus, and Gossrau to his distance from Euryalus preventing him from hearing anything of his friend's movements.

395. *Nec longum in med. temp.*, i.e., nor did much time intervene till the shout reached his ears. ἐν μέσῳ is used similarly to *in medio*.

397. *Subito turbante tumultu*—"a sudden tumult confounding him (Euryalus)."

399. *Qua vi, quibus armis*, i.e., *qui fieri possit ut vi et armis juvenem eripiat*. Forb.

402. The intention of Nisus is seen from 409—he wished to attack the enemy suddenly, and from concealment, in the hope that, not knowing how many lay in ambush, they might be put to flight by fear, and Euryalus be thus rescued. On *adducto*, cf. *Librabat ab aure*, 417.

405. *Custos nemorum*—"Ruler (guardian) of the groves:" so Horace, *Phoebe silvarumque potens Diana, Lucidum coeli decus*. *Praesens*—"with present help."

407. Ancient hunters were wont to dedicate certain portions of the prey to the gods, on which see Ecl. vii. 30. *Auxi*, i.e., *addidi*.

408. *Tholo*—the *tholus* (θόλος), or *cupola* of temples was usually adorned with votive offerings. A *tholus* is seen in the woodcut.



Fastigium—the triangular projection over the principal entrance of a building.

412. *Aversi* — "with his back towards him" (Nisus). Some MSS. read *adversi*.

417. *Librabat ab aure*—"poised." See *adducto*, 402.

418. Instead of *iit*, some books read *it*, but to this form there are metrical objections naturally suggesting themselves.

Tempus, the temple, is more frequently used in the plur., *tempora*.

421. *Ardens*—the meaning is, enraged as he was, burning eagerly to rush on the foe, he does not see where he can make the onset. Wagn. Quaest. Virg. xxix. 7.

422. *Tu tamen*. From *nec conspicit* going before, there is readily suggested such a clause as the following: "I cannot discover him who hurled the spear, *you, however*," etc.

423. Some have objected to *recluso*, that the sword had not to be unsheathed at this period of the fray, but it is to be remembered that Euryalus had been taken captive, and that hitherto there had been no battle. Burm. reads *reducto*.

427. *Me, me*, scil., *petite, occidite;* for it is not likely that the poet intended the three *me's* to be governed by *in*.

428. *Mea fraus omnis*—"mine is all the guilt (of the treacherous attack);" for *fraus* =*culpa*. *Nec—nec;* see Ecl. v. 25.

430. *Nimium* is to be joined with *dilexit*. For "his fault was not in loving, but in *loving too well*."

432. *Transabiit*, etc.—"*went* clean through his ribs, and (after it has done so) *bursts* open his breast." In the translation we have endeavoured to account for the difference of tense in the two verbs. See Geo. iii. 228.

433. *Leto* is the dat. according to Forb.; so *leto sternere* (Æn. viii. 566), and *leto dejicere* (x. 319), which last is equal to *neci, morti demittere* (ii. 85, etc.), and *morti sternere* (xii. 464).

435. For this beautiful simile Virgil deserves no praise, except in regard to the finish of the words in which it is couched. Catullus supplies him with the idea *succisus aratro;* while Homer is laid under contribution (Il. viii. 306 sqq.) for the *papavera*.

443. *Condidit*—so we say "*planted*" a blow.

444. *Exanimum*. On this adj. see note, Æn. iv. 8. Some books read *exanimem*.

446. Statius, Silius, and Val. Flac., all imitate this very beautiful epiphonema, which is so well calculated to excite compassion.

448. *Domus Aeneae*, i.e., the *Julian family;* or, according to some, the Romans generally. *Immobile*—because the capitol was deemed *aeternum*. There is, doubtless, a reference to the story, that in laying the foundations of the temple of *Jupiter Capitolinus*, while all the statues of the other gods were made to give place to the king of heaven, those of *Terminus* and *Juventas* were alone allowed to remain.

449. *Pater Romanus*—Jupiter Capitolinus, say Heyne and Gossrau; but as he is nowhere else called *Pater Romanus*, others think *Augustus* is meant, and that to him the flattering consolation is suggested that the sovereign power will remain in his family at least. Cf. the well known passage of Horace, Od. i. 2, 50, *Hic ames dici Pater atque Princeps*. Niebuhr thinks that *any Roman citizen* is meant by *Pater Romanus*, and he is of opinion that the compliment was intended for the citizens generally, who, in the most ancient times, before the plebeian order had its existence, were all patricians.

450. *Rutuli*. Critics find Virgil *napping* here, for he has called these people *Latins* above, 367. So, in 517 and 519, Volscians are called Rutuli. Forb. remarks in defence, that "confederate nations are often confounded." And, moreover, as Turnus, king of the Rutuli, was the main opponent of Æneas, and his people the most prominent of the allied bands, it is a very natural and very common mode of expression which our poet uses, in calling all those who were ranged under his banner Rutulians.

452. *Rhamnete reperto*—see 359, above.

453. *Primis*—"chief men"=*primoribus*. *Unâ caede*—"in a common slaughter."

454. *Tot peremptis Serranoque*, etc., i. e., "So many being slain, and *among them* Serranus and Numa:" the latter has not been previously mentioned.

455. *Tepidaque recentem caede locum*—there is no *hypallage* here, but an elegant and unusual expression. The place is said to be *fresh with slaughter*, the blood from which is still warm.

459 and 460 have already occurred in Æn. iv. 584 sq.

461. *Sole refuso*—"the beams of the sun being again shed on earth, and the affairs of men again laid open to view by his light."

464. *Suas* is the reading of the best MSS., instead of the more vulgar *suos*. *Rumoribus* —stories of the night attack by Nisus and Euryalus: not exhortations, as Heyne interprets.

471. *Moesti*, i.e., solicitous as to the issue of the battle; they were at the same time moved to sorrow by seeing the heads (*ora movebant*) of Nisus and Euryalus carried round on spears.

473. With this line cf. Hom. Il. xxii. 447 sqq., and Hor. Od. ii. 2, 7.

476. See Hom. Il. xxii. 448, and Ovid,

Met. iv. 229. *Radii*—"the shuttle." *Pensa*—"the web." *Revoluta*—"was unravelled."

477. *Femineo ululatu*—see Æn. iv. 667.

479. *Illa* is used pleonastically—see Æn. i. 3. and v. 457.

481. *Tune ille*—"could'st thou, then, the late solace of my old age, leave me thus solitary (bereaved), O relentless one?"

485. *Date*, the voc. of *datus*—see note, Æn. ii. 283. The calamity mentioned of being exposed after death to carnivorous animals, was one of the most horrible imaginable, as we may see from the opening lines of the Iliad of Homer.

486. In the very many different readings of this doubtful passage, *te tua funere mater* seems the best. *Te funere* is poetically used for *tuum funus*, and *produxi* for *duxi*, so that the whole may thus be rendered, "Nor have I, your mother, conducted your funeral rites," etc.

488. *Tegens*, for *et texi*. *Festina* is an adjective.

490. *Quo sequar*, scil., *te*. "Where shall I go in quest of you?"

492. *Hoc*, scil., *caput*—"was it this head I was following." Heyne. But Wagn. takes *hoc* to mean "*for this*." "Was it for this I followed," etc.

493. *Si qua est pietas*—"if you have any tender feeling."

496. *Hoc caput*, i.e., *me*. See Æn. iv. 613.

499. *Infractae*—"totally broken," "prostrated."

501. *Ilionei*—see vii. 532, on the form of the gen.: and i. 521 on the man himself.

503. Observe the stirring verses which now follow, suited to rouse the mind of the reader after the long and melancholy recital just concluded. It has been remarked that the repetition of the letters *t* and *r* is purposely contrived to imitate the thrilling sound of the trumpet. Servius compares the famous verse of Ennius, *At tuba terribili sonitu taratantara dixit.*

505. In connection with this passage, read the chapter (xii.) on the Military and Naval Affairs of the Romans, in Ramsay's or Adam's (Dr Boyd's Edition) Antiquities; and cf. Hom. Il. xii. 443 sqq. The Volsci were led by Camilla, vii. 803.

508. On *corona*, see 380, above, and x. 122. *Qua*, etc.—"where the (Trojan) front of battle is thin, and the *circle* of defenders not so dense with men, shows openings through it." Anthon.

512. *Infesto pondere*, i.e., of "heavy and destructive weight." The adj. is used similarly to our "*plaguy*," or to another adjective which is derived from the common name of *the great* ENEMY.

514. On the *testudo*, see Ramsay's Antiq. *Nec jam sufficiunt*—"nor can they any longer bear up against it."

517. On *Rutulos*, see 450, above. *Caeco Marte*, scil., under the *testudo*. *Ruunt* is used transitively—"hurl it."

522. *Pinum*—"a torch of pine wood," or perhaps an entire tree hastily felled. The pine is called *Etruscan*, because Mezentius, with the Etruscans whom he commanded (vii. 652), was applying the torches to the fortifications.

523. See vii. 691, where this line occurs. Messapus is here assigned the part attributed by Homer to Sarpedon. See Il. xii. 387 sqq.

525. *Vos, o Calliope.* "Do ye *(O Muses, and thou in particular)*, O Calliope, breathe favourably upon me, I entreat you, while I record in song," etc. On this change from plur. to sing., see note 257, above, and Æn. i. 140.

The object of this invocation, says Heyne, is to call the attention of the reader to Turnus, whose feats of valour are now to be recorded. He remarks that Homer is careful to avoid the appearance that the events are the product of his own brain, attributing them all to ancient reports which he calls on the Muses to remind him of; while Virgil's descriptions are too palpably the emanations of his own poetic fancy.

527. *Demiserit Orco*—προΐαψεν Ἄϊδι—Hom. Il. i. 3.

528. *Evolvite oras*—this is a phrase from Ennius. Wagner supposes the metaphor taken from the unfolding of a painting rolled up, whose edges first appear, but which gradually discloses the whole scene as the process of unrolling goes on.

529. This verse is not found in almost all the best MSS., and is therefore looked upon as spurious, being transferred from vii. 645 by some later hand than Virgil.

530. See Æn. ii. 449 sqq., where the palace of Priam suffers a similar assault.

Vasto suspectu, as we say, "a look to look up to it." So in vi. 579, *suspectus* is used of altitude. *Pontibus*, "bridges," for running from one part of the fortifications to another, and for crossing to the *turris*. See Ramsay's Antiquities.

533. *Defendere*, scil., *certabant turrim*, for which reason place a comma after *certabant*, and not a colon.

534. On *fenestra*, see Æn. ii. 482.

535. *Lampada*, supposed to be the same as *malleolus*, for which see Dict. of Antiq., or "Rich's Companion."

536. *Affixit flammam lateri*—"pinned the burning vessel to the side of the tower," which we therefore conclude was of wood. *Plurima vento*, i.e., fanned into greater force by the wind.

539. The occupants of the tower crowd together to one part of the erection, which not having any firm foundation, gives way

topples to one side, and falls prostrate, the defenders being transfixed by their own weapons or by the splintered timber. The fire is called *pestis*, as in v. 683.

545. Cf. Hom. Il. vi. 23 sq. *Primævus*, "in the bud of life." *Mæonio*, i. e., Phrygio.

547. *Sustulerat*—"had reared," scil., at his father's request. See note, 203, above. *Vetitis armis*—"forbidden arms," either on account of his youth, as Heyne thinks, or because the Romans denied arms to their slaves, which is the opinion of Servius; or, because he was sent without the consent, nay, even against the orders of his father. This last explanation is the supposition of Peerlk., and is adopted by Forb.

548. *Nudo*, either "unsheathed," or "alone." *Nudo ense*, with his sword alone. *Alba parma*, "with a shield adorned with no device," no armorial bearings. Cf. Æschyl. Sept. ad Theb. 588. σῆμα δ' οὐκ ἐπῆν κύκλῳ and Eurip. Phœn. 1119 (1087, Bothe): ἄσημα ὅπλα. In Æn. xi. 711, we have *pura parma* in the same sense.

550. *Latinas* has been found fault with by Peerlk. because only 300 Latins had yet arrived, the rest having remained at the city of Latinus; but see on 450, above.

556. *Longe melior*. This phrase is one used by poets only, and by the later historians. Cicero and the best prose writers use *multo* for *longe*, when joined to a comparative. *Pedibus melior* is similar to *lingua melior* in xi. 388.

557. *Inter et hostes, inter et arma*. On the emphatic repetition of the prep. see Æn. ii. 358, and Hand, Turs. iii. p. 409. Cf. Tibullus ii. 1, 67. The wall must have been low, like that of the Greeks at Troy, Il. xii. 397, as we see by *attingere dextras socium*, etc.

563. Cf. Hom. Il. xxii. 308 sqq.; xvii. 674 sq., and xv. 690 sq.

564. *Jovis armiger*—see Æn. i. 394, and v. 255.

566. *Martius lupus*—the wolf was sacred to Mars, from the she-wolf nurturing his sons Romulus and Remus.

568. *Fastigia*, scil., *turrium*. *Saxo atque fragmine* is similar to *molem montesque*, i. 61; *monstra geminosque angues*, viii. 289.

570. *Lucetium*—a name found in no other writer. It is supposed to be Oscan, as Jupiter is called Lucetius (i.e., Diespiter) in that language.

571. *Corynaeum*, i.e., "the club-bearer," from κορύνη. *Asilas* is an Italian name, usually written *Asylas*. A passage of Silius, *Miles Tyrrhenus, Asilo nomen erat*, would seem to show that it is Etruscan.

572. *Longe fallente*, i.e., carrying a great distance and striking without warning.

577 *Strinxerat*—"had grazed." *Demens*—"fool that he was," because he had exposed his side by thrusting forward his shield.

578. *Ergo*, etc. "Thus the arrow sped its winged flight, and his hand was pinned to his left side, and (the arrow,) hid far within, rent his lungs with a fatal wound." *Alis allapsa sagitta*, is an attempt to translate the Homeric πτερόεντες ὀϊστοί. *Spiramenta animae*, i.e., *his lungs*.

582. *Pictus acu chlamydem*, etc. "Having his chlamys (military cloak) adorned with needle work, and being conspicuous in a Spanish purple robe." On the *chlamys*, see Dict. of Antiq., and cf. Æn. iii. 484, with woodcuts; v. 250; viii. 588, etc.

584. *Arcens* was a Sicilian, and in the east part of Sicily was the river *Symaethus* (the *Giaretta* or *Jaretta)*, around which was the grove containing the temple of the *Palici*. *Matris*, his mother, a nymph; not Ceres, as some have supposed.

585. On *Palicus*, see Dict. of Biog. and Mythol.

The altar is called *pinguis*, because abundantly supplied with offerings; and *placabilis*, because, though formerly requiring *human* sacrifice, it was then content with less costly victims. See vii. 764.

587. *Ipse*, i. e., *ipse manu*. *Liquefacto plumbo*—it was thought by the ancients that the leaden bullets discharged from the sling sometimes melted in their passage through the warm air. Cf. Lucr. vi. 177. It is likely that bullets made of lead once *melted* are meant.

589. *Arena*—not to be understood too literally—it means simply the level on which he stood.

590. Critics find a great difficulty here, how Ascanius, so recently a boy, fondled in the lap of Dido, now suddenly becomes a man fit to engage in deeds of military daring. Heyne alleges that they assign too youthful an age to Ascanius in his dealings with the Carthaginian queen, and that they mistake the meaning of *gremio insidere;* he says farther, that they forget that Cupid was represented as a boy close on the age of puberty. Moreover, he had vigorously taken part in the chase, in iv 156, and vii. 479.

593. *Cognomen Remulo*. As the mention of a cognomen at this date is rather strange, Wagner supposes that Remulus was the proper name of the person, and that Numanus means merely "king of Numana;" and that the poet called him so, because his pride was great, in consequence of the newly-acquired dignity, 596. *Cognomen* is sometimes put for *nomen*, as we see in Æn. iii. 702.

594. The name of Turnus's younger sister is not known: his eldest was Juturna.

Habebat sociatus thalamo, i.e., was married to.

596. *Novo regno*, i.e., intermarriage with a woman of royal lineage. *Ingentem*, as we say, "very big."

599. *Bis capti*, i.e., once by Hercules, and once by Agamemnon. Gossrau thinks it means, once by the Greeks, and once by us (the Rutulians) now, for you cannot escape us.

601. *Quis deus*—"what deity, ay, what madness has driven you to Italy?" *Italiam*, i.e., *ad Italiam*. See Æn. i. 2.

603. With this description of the severe life and discipline of the ancient Sabines, cf. Geo. ii. 167 sqq., on the praises of Italy; and Æn. v. 730.

Ab stirpe—"in their very stock," i.e., not by discipline alone. *Primum*, i.e., *primo vitae tempore*. *Gelu et undis*, i.e., *gelu undarum*.

605. *Venatu*, dat. for *venatui*. See Lat. Gram., 4th decl. *Fatigant*—"scour."

606. *Ludus*—"their pastime is."

607. *Patiens operum*, as *patiens laborum* in Sall. Jug. 28, 5. *Parvo adsueta*, i.e., *paucis contenta*—"accustomed to (and satisfied with) frugal fare." Cf. Hor. Epist. ii. 1, 139. *Agricolæ prisci, fortes parvoque beati*. On *adsuesco* with the abl. see note, Æn. vii. 747.

609. *Versa hasta*—"with inverted spear," i.e., using the butt end of the spear, which was cased in metal and pointed (σαυρωτήρ), as a goad to prick the oxen. Thus the race was never at peace, or free from arms, but, as he says, *omne aevum ferro teritur*—"our whole life is spent in armour."

610. *Fatigamūs*—"we goad on," or "belabour." Observe the force of the arsis in lengthening the final syll., and see note, Ecl. i. 39, and Æn. iii. 464. *Tarda*, in an active sense—"*rendering* slow of movement."

612. *Canitiem galea premimus*—a phrase which has called forth the admiration of ancient as well as modern critics. Old age, he says, is not exempt from service, but its hoar hairs must bear the weight of the military helmet.

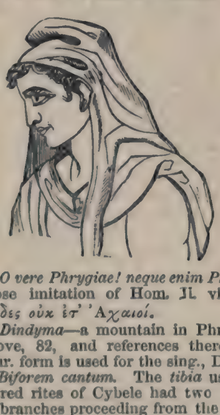
613. This line is transferred from vii. 749, one word being altered.

614. The Phrygians and Trojans are often spoken of as if identical in race; see Æn. i. 468. They early gained the name of being effeminate and luxurious, which is not to be wondered at, since their judges were the poor and severe living Greek colonists. Cf. iv. 215; see Hom. Od. viii. 248 sqq., and Il. xxiv. 261.

Two garments are to be understood, one of saffron dye, and another of purple, both ornamented with needlework of Phrygian execution. On *murex*, see iv. 262

615. *Desidiae* for *desidia*, as *irae* for *ira*, etc. Forb. But these plurals express the idea with much greater emphasis than the sing. See Madvig, Lat. Gr. § 50, obs. 3, and Schmitz, Lat. Gr. § 76, note 2 (Chambers' ed.) Transl., "Indolence is (quite) to your mind." *Juvat indulgere choreis*—another eastern peculiarity, as far away as possible from the Roman customs, since almost no Roman would, when sober, be seen so engaged.

616. *Manicas*—"long sleeves," another mark of effeminacy. *Redimicula*—"ties," ribbons which were attached to the headdress behind, and brought round so as to hang down over the breast, as in the illustration: it was a woman's ornament.



617. *O vere Phrygiae! neque enim Phryges*—a close imitation of Hom. Il. vii. 96, Ἀχαΐδες οὐκ ἔτ' Ἀχαιοί.

618. *Dindyma*—a mountain in Phrygia; see above, 82, and references therefrom. The plur. form is used for the sing., Dindymus. *Biforem cantum*. The *tibia* used in the sacred rites of Cybele had two holes, or two branches proceeding from the same stem: the music would therefore be of the simplest kind, and by no means charming.



619. *Buxus*—"the boxwood *(tibia)* of Cybele." See vi. 785. The *tympanum*, which is represented in the annexed woodcut, was a species of drum. It was formed by stretching a hide on a wooden hoop, and setting small bells round the rim. It seems almost identical with the *tambourine*, i.e., the *tambour de Basque*, (extensively made and employed in the Basque provinces of

Spain), both in form, material, and mode of construction, and manner of use.



620. *Ferro*, i.e., war and its implements.

621. *Canentem dira*—"uttering in loud tones these biting sarcasms." *Canere* is sometimes used to mean, "*magnum aliquid et grave eloqui*," as in iv. 14.

622. *Obversus*—"standing opposite," or rather *obversa telum equino nervo*—"applying the arrow to the horse-gut bow-string, he stretched his bow." The *nervus* was made either of horse hair, or of the sinews and nerves twisted into a cord.

624. *Ante* is not a prep. governing Jovem, but an adv. joined to *precatus*—"having previously prayed to Jupiter."

627. *Aurata fronte*—"with gilt horns," as was the custom. *Candentem*—"white," and of equal size with his dam.

629. *Petat*, i.e., *qui petat*—see Ecl. iii. 87, whence this verse is taken.

630. *Genitor* is of course subject to *audiit*. See Æn. i. 115, 161, 714; cf. Hom. Il. xv. 377.

631. *Sonat una*, λίγξε βιός; Il. iv. 125. *Horrendum stridens*—cf. Hom. Il. i. 49, δεινὴ δὲ κλαγγὴ γένετ' ἀργυρέοιο βιοῖο.

634. The change to the dialogue form adds great spirit to the narrative.

638. *Crinitus*—see Æn. i. 740. Apollo was particularly favourable to the Julian gens (see viii. 704); and therefore Augustus dedicated to him a temple on the Palatine. Cf. Hor. Od. iii. 4, 62.

639. *Urbem*, scil., *Nova Troja*—the encampment of the Trojans.

641. *Macte novâ virtute*, ὄναιο τῆς νέας ἀρετῆς—"May you have joy in this first proof of your valour;" "May this first proof of valour issue in good fortune." *Mactus* is the participle of an old verb *mago*=*augeo*, whence comes the frequentative *macto* (=*donare*), which was anciently joined to other cases than the voc., according to Priscian. The vocs. *macte* and *macti* are alone found in ancient writers, except Cato, and these forms are sometimes applied even to feminine nouns. The imper. *esto*, or *estote*, is often omitted. *Sic itur ad astra*, "By this means is a road marked out to heaven."

642. *Geniture deos*, viz., Julius and Augustus Cæsar, who were deified after death.

Omnia bella resident—an allusion to the shutting of the temple of Janus in the reign of Augustus, an event which the Roman poets of that age were never tired referring to. On *Assaracus*, see Æn. i. 284, and Geo. iii. 35.

644. *Nec Troja te capit*—nor can an empire like that of Troy suffice for thee. Reference is made to Alba the mother of Rome.

645. *Spirantes auras*—"the whispering breezes"=*flantes*. Servius interprets *spirantes* as=*vitales*, which would be a very useless epithet.

647. *Butes* seems to be the same as he mentioned at xi. 690. See Il. xvii. 323 sq., from which, and from the character Periphas there introduced, this is taken.

648. *Custos ad limina* (sometimes used for Janitor, see x. 253), was not an institution of the heroic age.

650, 651 are taken, with slight alteration, from iv. 558 sq.

651. *Saeva, sonoribus arma*, i.e., *saeve, terribiliter sonantia.*

653. *Aenide* is the reading of the best MSS. Other forms found in the different copies are Æneide, Æneidae, Ænidae, Æneade; but no MS. affords *Æneada*, the vulgar reading. Wagner thinks that the poet avoided the form *Æneades*, because he is not speaking of the followers, but of the *son* of Æneas.

655. *Paribus non invidet*—"and does not envy you your skill in archery, which rivals his (Apollo's) own."

656. *Cetera*—"for the rest." See iii. 594.

660. *Sonantem pharetram*—see Hom. Il. i. 46.

665. *Acres*, i.e., *acriter*. On the *amentum*, see Dict. of Antiq. It was properly the thong tied at the centre of gravity, of the spear, to increase the impetus of the weapon when hurled. Its form is seen in the woodcut.



667. *Flictu*—"by the battering."

668. *Quantus* replies to *tantus telorum jactorum est acervus*, contained in the foregoing lines.

Pluvialibus Haedis—"during the time when the rainy kids are visible in the sky"—an abl. of time. The two stars called *haedi*, placed above Taurus, and rising in October, brought with them storms of wind and rain. They set in December, and to this time the poet has perhaps reference.

670. *Praecipitant*, scil., *se*, as in Æn. ii. 9. Jupiter is constantly represented as directing the changes of weather and of climate. Cf. Hor. Od. ii. 10, 15, and also i. 12, 15.

671. *Torquet*—"drives the rainy tempest in eddying whirls, and bursts the hollow clouds in the sky."

672. See Hom. Il. xii. 127 sqq.

673. *Jovis luco*, i.e., in the grove of Idaean Jove. *Eduxit*—see note, vi. 765. *Silvestris*—"a woodland nymph."

674. Cf. Hom. Il. v. 560, of which this verse is a close imitation. *Abietibus* is to be scanned *abjetibus*, as before. Some books read *in montibus*—a conjecture by Bryant; but such a venture is unnecessary, since Homer too compares Polyphemus to a mountain, Od. ix. 191. Heyne would blot out the whole line as frigid, and useless on account of the similar comparison, 679, below; but Wagner defends the verse, and shows that the second simile has reference to the *number* and *position* of the individuals while this first calls attention to their *height* only.

675. *Commissa*—"entrusted to their care." Others make it "*shut.*"

677. *Pro turribus*—"in front, i.e., in defence of the towers," which stood at either side of the gate. Heyne makes it *as*, or *like, two* towers.

679. Cf. Hom. Il. xi. 131 sqq. *Cristis corusci* is an attempted translation of the Homeric κορυθαίολες. On the syntax of *capita* after *corusci*, see Æn. i. 228; ii. 210. *Aeriae*—"towering in air;" see Æn. iii. 680. *Liquentia*—from the old verb *liquo*, but *liquens* from *liqueo*.

680. *Athesis* (now the *Adige)*, a well known river of Rhaetia, passing Verona, and discharging its waters into the Gulf of Venice. *Propter*, for *prope*—"near;" see Ecl. viii. 87.

681. *Intonsa*, i.e., "of dense foliage."

683. *Irrumpunt*—"try to burst in."

684. *Quercens*, and the others mentioned, are on the Latin side.

685. *Praeceps animi.* On the construction, see note, Geo. iv. 491—"of headlong courage."

686. *Agminibus totis*—"with their entire bands."

693. *Fervere.* Observe the quantity; and see note, Æn. iv. 407. The verb is applied to men engaging with the greatest earnestness and energy in any work, especially in a contest. *Patentes*—another example of the proleptic use of the adj., on which see note, Æn. ii. 736.

696. *Primus agebat se*—cf. viii. 465; and vi. 337. *Se agebat*—*incedebat.*

697. *Thebana de matre*—his mother was a citizen of Thebe [the city of Ætion, father to Andromache] in Mysia, near Mt. Placus, and his father the noble Sarpedon; on this latter see Æn. i. 100.

698. *Cornus*—see Geo. ii. 447. *Stomacho*, used here in the original sense of the Greek word, "the throat," "gullet," *Æsophagus*, i.e., the food-passage.

700. *Specus*—"the wide-mouthed gash," *reddit undam atri vulneris*, "gives forth a foaming tide of black blood," *vulnus* being put for that which came forth as a consequence of the wound. Peerlk. would make *specus* govern *vulneris*, "the gaping mouth of the wound." The phrase *atri vulneris* is in imitation of Homer's μέλαν αἷμα.

702. *Manu* is used pleonastically, for it cannot mean at close fight, and with his sword, since 704, *non jaculo*, shows that those mentioned before Bitias, had been slain with the javelin.

705. *Falarica*—a large and heavy spear, with an immense iron head, and thick wooden shaft. Near the point there was a mass of lead to add to its weight and effect.



"But with a loud, whizzing noise, there came the whirled *falarica*, hurled like a thunderbolt, which no two-ply ox-hide shield could withstand, nor the trusty coat of mail, with its double layer of golden scales."

709. Hom. is closely imitated in his well-known line, δούπησε δὲ πεσών, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ. Some take *clipeum* as the nom.

710. *Baiae* is called *Euboean*, because a colony from Chalcis, in Eubœa, settled at Cumæ, near Baiae. *In littore*—"on the shore," i.e., built on the shore; the mass was first put together (*ante constructam*) on shore, and then hurled into the sea. *Pīla*—"a pile;" *pĭla*—"a ball." On the construction of the famous harbour made by the junction of the Lucrine lake and that of Avernus, see Geo. ii. 161.

713. *Ruinam trahit*—see ii. 465.

715. *Prochyta (hodie, Procida)* was an island off the promontory *Misenum.* It is called *alta*, like other islands, since it rose higher than the surrounding water.

716. *Inarime* is the name given to an island near to *Prochyta*, more commonly called Pithecusa, or Aenaria (now Ischia). The frequency of volcanoes led the ancients, who were ignorant of the real character of such phenomena, to believe that the deities had punished the rebellious giants, by laying upon them mountains, which pressed them so heavily as that they could not altogether rise, though they were able to turn themselves occasionally for relief. Thus Typhœus was placed by Homer εἰν Ἀρίμοις (Il. ii. 783), but the fable being transferred by some Latin poets to the island of Pithecusa, itself volcanic; the corrupted name *Inarime* was also brought over and applied at the same time, and thus the confusion arose.

717. Homer's deities either inspire war-

riors with courage and might, or, in person, enter vigorously into the fight; and Mars especially is an ever active power; but in Virgil, even he is tamed down to a mere idle allegory. Heyne.

719. *Timor* is usually surrounded by *Night* and *Darkness*, to add to the horror.

720. *Undique conveniunt*—the Trojans as well as Rutulians, says Forbiger; but the connection surely forbids such an interpretation. Why should those (the Teucri) upon whom the war-god had sent Fuga and Timor assemble *because an opportunity of battle was given them?*

721. *Animo*—the sing. used with especial elegance for the plur., as Geo. iv. 227, *in sideris* (for *siderum*) *numerum*, and Æn. i. 579, *arrecti animum.*

723. *Qui casus*—"what (evil) chance rules the day (affairs").

728. *Demens*, νήπιος—"infatuated in that he did not see." The words *qui non viderit* are to be taken in close connection with *demens*, as assigning the ground for the use of the epithet. Observe the subj. *viderit* in this expression of the reason.

729. *Ultro*—"contrary to what you might expect." This is the full meaning of the word, as seen by a comparison of many examples. See above, 676; Æn. ii. 145; vii. 236.

732. *Horrendum sonuere*—see Hom. Il. iv. 410. On *cristæ sanguineæ*, see above, 270.

733. *Mittit*—"He (Turnus) sends forth from his shield quivering lightning flashes." Some copies, but these are not the best, read *mittunt*, scil., *se.*

734. *Agnoscunt turbati*, i.e., *Agnoscunt et turbantur*, as Wagn. shows.

737. *Dotalis regia*—see vii. 52 sqq. Laurentum is referred to. "This is not the palace given by Amata as a dowry to her daughter." On *Ardea*, see vii. 411.

739. *Exire potestas*—see note, Æn. ii. 350, but especially v. 638.

742. *Achillem*—on this form see Æn. i. 458, and for a passage similar in character, cf. Æn. ii. 549.

745. *Vulnus*, i.e., *telum*, the weapon about to inflict a wound. *Veniens* agrees with *vulnus*, meaning "just approaching him."

747. These words are uttered by Turnus, but the poet gives us no warning of the change of speaker, for which he is censured by Peerlk.

748. *Neque enim is*, etc. "For not of a character similar (to you) is he who (now) wields the weapon and deals the wound."

749. *Consurgit in ensem*—"He rises to the blow," as he raises his sword, in order to lend greater force to his stroke.

750. *Mediam — frontem dividit* — "He cleaves his head in two." So Hor. Sat. i. 1, 99. *At hunc liberta securi divisit medium.*

754. *Humi*—on the difference between this form and *humo*, see Æn. i. 193; and v. 481.

757. Cf. Il. viii. 217 sq.; xviii. 454; and xxi. 544.

763. *Excipit*—a verb used in reference to the hunting of wild beasts, ἐκδέχεται, when attacked from a place of concealment. See Æn. iii. 332. It is by some translated, "He overtakes," on account of the *succiso poplite*, following, which, they say, shows that Gyges was fleeing with the others.

Succiso poplite—"with severed hamstring," the adj. being in a proleptic use (see Æn. ii. 736), and the phrase meaning, he anticipates Gyges as he is rushing against him, *and cuts* his hamstring. *Raptas*—"seized" from the bodies of the slain.

766. *Ignaros*—"ignorant" that he was within the gates. *Noemonaquē—que* lengthened by arsis. All these were unaware of his presence, and *aversi*, but *Lynceus* was *adversus.*

768. "Lynceus, directing his attack against him, and summoning his companions, he (Turnus), collecting all his strength, with his gleaming sword dexterously anticipates from the elevation (where he stood)."

770. *Caput huic uno comminus ictu*, etc.—"his head struck off by one blow given at close fight." Cf. Hom. Il. xiv. 497.

772. *Felicior*—"more skilled," and more successful.

773. *Unguere tela* is explained by the words that follow, *armare ferrum veneno.* The practice of poisoning arrows is scarcely referred to in Homer—the custom was almost entirely confined to the most barbarous tribes. See x. 140.

774. *Amicum musis*—see Hor. Od. i. 26, 1. "Lord Orrery, in one of his letters to his son, has proposed a curious conjecture relative to this passage. He thinks that, under the name of Cretheus, Virgil wished to pay a high compliment to the talents of his friend Horace, whom he could not have introduced in any other way in a poem of this description. His lordship was probably led to form this opinion by a passage in one of Horace's odes [that just quoted] where the poet calls himself *musis amicus.*" Galbraith.

776. *Numeros intendere nervis*—an inversion not uncommon with our poet, as we have often already seen; for it is the *nervi* that properly are adapted to the *numeri.* Translate, "To adapt poetic numbers to the strings," i.e., to sing to the lyre.

777. *Equos*—the Homeric ἵππους, i.e., war chariots.

781. Cf. Hom. Il. xv. 732. *Quo deinde*—"where next?" *Tenditis fugam*, like *tendere viam, iter*, etc.

785. *Miserit Orco.* Who does not call to mind Hom. Il. i. 4?

786. *Infelicis patriæ*—"our luckless country," i.e., the remnants of Troy, for they themselves represented the Trojan stock and interest. Some think Italy is meant. For *deorum* one MS. reads *parentum*, to which there are objections that will naturally occur to any one.

789. The description of Turnus retiring before his enemies has been justly lauded by all critics, as not inferior to Homer's noble passage (Il. xi. 543 sqq.; 555 sqq.), in reference to Ajax under similar circumstances.

791. *Acrius hoc* for *eo acrius.*

793. *At territus.* Peerlk., thinking this not consistent with *asper*, *acerba tuens*, reads *haud territus.* The very retiring, however, denotes some degree of alarm.

795. The order is, *Nec potis est tendere contra per tela virosque, ille quidem cupiens hoc*, viz., *tendere contra.* On *ille*, see Æn. i. 3.

803. *Sufficere*—"to supply," ὑποσχεῖν, παρέχειν.

804. *Germanæ*—see xii. 830.

806. "Accordingly the youth is not able to withstand so much [as is necessary] with his shield [i.e., to ward off the weapons], nor with his right hand [to deal blows]." This whole passage is founded on Hom. Il. xvi. 102 sqq.; and Ennius, Annal. xv.

812. *Mnestheus* is called *fulmineus*, either on account of the dreadful force of his weapons, or because of his own impetuous valour, so destructive to his foes. Thus the two Scipios are called *fulmina belli.*

813. *Nec respirare potestas*—on the syntax see note, Æn. ii. 350; v. 638. *Agit flumen*, like the phrase *agere gemitum.*

816. *Cum gurgite* is to be immediately joined to *ille*, and not to *accepit.* Hand, (Turs. ii. p. 161) makes *cum* an instance of the prep. helping to produce an abl. of the instrument, while Heyne takes it as equal to *in.*

817. *Mollibus*—"softly flowing."

818. *Cæde*, i.e., *sanguine.*



[Tibia.—The Double Flute, *from a Painting at Pompeii.*]



[COUNCIL OF THE GODS.—*From a Bas-relief.*]

BOOK TENTH.

ARGUMENT.

AN assembly of the gods is held, in which Jupiter exhorts all to unanimity with regard to the war: but Venus and Juno advocate the cause of their respective favourites (1-95) Jupiter, in order that he may not offend either his wife or his daughter, declares that he will not favour the claims of either of the contending parties, but that he will entrust everything to the Fates (96-117). In the meantime, the Rutulians return to the attack of the enemy's defences, and the Trojans, when assailed, make a valiant stand (118-145). Whilst matters are in this state in Latium, Æneas, having procured auxiliaries in Etruria, returns to his men with a fleet of thirty ships. On his voyage he meets the nymphs into which his former fleet had been transformed, and from them learns the state of affairs in the camp (146-255). The Rutuli, observing him as he lands his troops, attack him while his forces are still in confusion, and great slaughter is made on both sides (256-361). Pallas, son of Evander, does prodigies of valour, but is at length slain by Turnus (362-509). Æneas slays many Rutulians, as *inferiae* to the shade of his friend, and Ascanius, making a successful sally from the city, unites his forces with those of his father (510-605) Juno, fearing for the life of Turnus, presents to him an image of Æneas: which, fleeing before the onset of the Rutulian, bounds on board a ship, and is followed by the pursuer. Turnus is by this device carried to Ardea, much against his will (606-688). On the departure of Turnus, Mezentius assumes his place, and, after dealing death and destruction among the Trojan and Etruscan bands, is himself, along with his son Lausus, slain by Æneas (689-908).

1. *Domus omnipotentis Olympi*, τὸ μέγαρον, τὸ δῶμα—the central and inner part of the palace of Jupiter, in which the gods were wont to assemble. The epithet "all-powerful" properly belongs to Jupiter himself, and the gods, but it is transferred to their habitation. Different readings are *omnipatentis* and *omniparentis*.

2. *Concilium* — a reading preferable to

consilium, since Jupiter convokes the gods, not to deliberate with them, but to exhort them to unanimity and concord.

4. *Dardanidûm*—see Æn. i. 565; ii. 242.

5. *Bipatentibus* — "folding," "double-valved." Wagner. Forb., however, understands it to mean "having an entrance at each side, back and front," in which opinion he follows Heyne, Jahn, etc.

6. *Quianam*—an antique word for *qua re*, τί γάρ. See Æn. v. 13.

7 *Versa retro*, i.e., "changed for the worse."

8. Heyne reckons this passage among those which Virgil would have improved had his life been spared: he objects to it that we have not been told previously that Jupiter had forbidden the gods to encourage the war between the Latins and Trojans, but that, on the contrary, he had foretold to Venus (Æn. i. 263), *Bellum ingens geret Italiâ:* nor have any of them taken part in it but Venus and Juno. Forbiger, however, replies that *abnuere* does not mean to *interdict*, and he thus explains, "I (says Jupiter) was always averse to this war, and always wished that Æneas should gain possession of Italy without a contest, but the resentment of Juno has frustrated my intentions."

10. *Hos* (Venus); *hos* (Juno)—see Geo. i. 445, *aut ubi, aut ubi.*

11. *Justum*— "proper," "pre-ordained," as in Livy i. 4, *ad justi cursum amnis*, in the former sense.

12. *Arcibus*—the Roman capitol; so Hor. Od. i. 37, 6, *capitolio regina dementes ruinas parabat. Olim*, used of future time, as in Æn. i. 203. The reference is to the devastations by Hannibal in the second Punic war.

13. *Immittet apertas Alpes* — a highly poetic and forcible expression. "Shall hurl mighty destruction and the opened Alps against the citadel of Rome."

14. *Res rapuisse*—"to throw all things into confusion." The vulgar explanation is, "to plunder." Wagn. interprets the phrase, "*bello lacessere alterum.*" *Tum* is opposed to *nunc.*

15. *Sinite*, in the less common sense, "let alone," "forbear," "give over," like the Greek ἐάω.

16. *Non pauca.* So Catull. 55, 20, *Verbosa gaudet Venus loquela.* Venus is called *aurea*, in imitation of the Homeric χρυσῆ Ἀφροδίτη, which means either "altogether beautiful," as in Hor. Od. i. 5, 9, a girl is spoken of as *aurea*, i.e., most beautiful, and perfect in every particular; or "adorned with gold," as Heyne thinks.

O hominum. On the hiatus, see Æn. i. 16, and Hor Od. i. 1, 2. *Potestas*, i.e., "sovereign," "ruler," the abstract for the concrete. So in Juvenal x. 100, *Gabiorum potestas.*

19. *Namque*, etc. "For what other power remains which we can implore," since almost all the deities side with Turnus.

21. *Equis*, i.e., *curru*, see ix. 777. *Tumidus secundo marte*, "puffed up by the successful issue of the fight."

24. *Aggeribus mœrorum* (old form for *murorum*), "the lofty walls." *Inundant* is used intransitively for *sanguis inundat fossas.*

25. *Nunquamne*—"are the Trojans never to be free from blockade?" referring to the siege of Troy.

27. Heyne, Brunck, and others put a semicolon after *Trojæ*, and a comma after *alter*, connecting the words *nec non exer. alter* with what follows, as if the poet were speaking of two armies, (whereas he is merely referring to the Trojan campaign,) and of the similarity of this war to the former one.

28. *Arpi*, a famous city of Daunia, said to have been founded by Diomede and his Aetolians, and to have first been called Argos Hippium, of which *Argyripa* was considered a corruption. But see Mr Bunbury in Smith's Dict. of Geog.

29. *Mea vulnera restant*—"wounds still await me" from Diomede. This refers to Diomede's attack on her at Troy. Hom. Il. v. 330 sqq. See also Ovid, Met. xv. 768 sqq.

30. *Demoror*, etc., i.e., I delay the war, since it will not cease till I (thy daughter) have felt the force of mortal armour. Wagner. But we rather incline to Gossrau's interpretation, "I await mortal arms," i.e., (the force and power of) mortal arms are to be felt by me.

31. *Sine pace tua* — see iv. 56. Hand would write *nec* for *neque* in the next line, on the ground that *neque* with imperatives is never written for *et ne.*

33. *Responsa*—"oracles" (of the gods)—see ix. 134; iii. 94. *Manes*—as of Hector ii. 294; *Creusa*, ii. 780; Anchises, v. 729 sqq

36, 37. On Eryx, see Æn. i. 570. On 37 see i. 50.

38. *Irim*—see iv. 694; v. 606; and ix. 1 sqq.

40. *Sors rerum*—"portion of the world."

41. *Allecto bacchata*—see Æn. vii. 341 sqq.; iv. 301. *Immittere* means properly "to send upon, for mischief."

47. *Ascanius* at least she is anxious to keep safe, because the Italian empire was promised to him.

48. *Sane* has a concessive force—"for that matter indeed."

51. *Amathus*—a town of Cyprus, where Venus had a famous temple, from which she is called *Amathusia.*

On *Paphus*, see Æn. i. 415, and on *Cythera*, i. 680.

52. *Idaliae domus*—see i. 681. Wagner asserts that the nom. plur. of *domus* occurs only once in Virgil (Geo. iv. 481), where the dull and heavy sound of the long *ūs* suits well the horror of the Tartarean scene; and he therefore considers *domus* the sing., *Idaliae* being the gen., as in the phrase *Idaliae lucos*, i. 693.

53. "Command that Carthage exercise dominion over Ausonia with powerful sway: nothing from this race (Ascanius and his posterity) will mar the prosperity of the Tyrian city (Carthage)." These words have reference to the statement of Jupiter in 12.

55. Of what avail has it been to escape the pestilence of war, and to have made good their escape through the midst of Grecian fires, and to have exhausted the many dangers of the sea, and of the boundless land, so long as the Teucri are still in search of Latium, and of Pergamus rising from its ruins?" (*recidiva*—see iv. 344, and vii. 322).

59. "Would it not have been better to settle on the last embers of their country, and on the site where Troy once stood?"

62. *Da Teucris*, etc. "Allow the Teucri again to repeat the disasters of Troy."

63. Observe that Juno does not reply in detail to the remarks of Venus, but that a certain amount of excitement on her part is betrayed by the somewhat confused character of her answer.

67. *Esto*—see iv. 35, and vii. 313. *Cassandrae furiis*—see iii. 183 sqq.

69. *Ventis*, viz., in sailing up the Tiber to Evander.

71. *Tyrrhenam fidem agitare*—"to canvass for a Tuscan alliance, or to disturb the quiet of peaceful nations." *Fides* is often used for *an alliance formed by the pledging of faith.*

72. *Fraudem*—"mischief." For *nostri*, many copies read *nostra*.

74. The following comparison is instituted in such a way as to turn the odium on Venus. *Indignum est* — — — *Quid*; for *si indignum est; an minus indignum, an tolerandum est? It is unfit*, forsooth, etc.

77. *Quid*—"what shall we say of this, that the Trojans, with blackening torches assail the Latins," etc. etc. On *Pilumnus*, see ix. 4; and on *Venilia*, vii. 56.

79. *Soceros*, plur. for sing.; see ii. 457 and 579. *Gremiis*—"from the bosoms" *of their parents*. *Pactas*, plur. for sing. again; Lavinia is meant. *Praefigere arma puppibus*—referring to a custom prevailing among the later Romans of fixing a shield or other part of armour on the mast or on the prow of a vessel returning victorious from the fight. See Ramsay's Antiq., "Naval and Military Affairs."

84. *Juvisse Rutulos aliquid* is in syntax like the Greek phrase ὠφελεῖν τινά τι.

85. *Ignarus*, viz., of the siege of Nova Troja, and of the dangers of his people. "I hope he may ever be absent."

86. *Paphus*, etc., see above, 51. "You have Paphos," etc.; take him to one of them if you like.

87. *Gravidam bellis*—"teeming with war."

90. *Causa consurgere* for *causa consurgendi.*

91. *Europamque Asiamque*, i.e., the Greeks and Trojans. *Furto*—see vi. 24. *It* here equals, *furtivo raptu Helenae*.

92. The word *expugnavit* is peculiarly applied to the forcible violation of chastity. It seems to be used here in a double sense.

93. *Cupidine fovive*, i.e., I did not protract the war by encouraging the lust of Paris.

98. *Deprensa*—"caught," "delayed by," "intercepted by."

Murmura caeca—"subdued murmurs," or rather that "murmuring noise the cause of which is not (at once) detected." Persons accustomed to country life must have often observed that when standing to the leeward of a plantation on the rising of the wind, a "*sough*" (this Scottish term is the only one that suggests itself to express the meaning) is heard before we are aware of the increased violence of the blast. To this peculiarity the whole passage evidently applies, as we shall be convinced by examining the following terms: *flamina prima—deprensa—caeca murmura—prodentia ventos venturos.* So Cowper says—

Mighty winds that sweep the *skirt* of some
far-spreading wood
Of ancient growth, make music not unlike
The dash of ocean on his winding shore, etc.
—The Task, *Bk.* 1.

100. *Rerum prima potestas*, οὗ κράτος ἐστὶ μέγιστον, Hom. Il. ii. 118, said in reference to the power of the other gods.

101. *Infit*—see v. 708. *Silescit*—begins to be lulled, or hushed.

102. *Tremefacta solo*—"trembled from its foundation."

103. *Zephyri*, put for the mildest winds. On *posuere*, see vii. 27, note. *Pontus*, etc.—"The deep lowers its billows so that they come to rest," the adj. *placida* being in a proleptic (see ii. 736) sense.

104. This line has already occurred in iii. 250. Servius alleges that this whole passage is borrowed from the first book of Lucilius, where the gods are represented as deliberating, and giving their opinions on the death of Lupus.

105. *Ausonios*—see vii. 39, and xi. 253.

107. *Hodie*—to-day—this the first day of the fighting. *Spem secare* is a novel phrase for *sperare*. Wagner suggests that it may have arisen from nautical ideas and phrase-

ology, or from the Greek expression δι' ἐλπίδος ἰέναι. This latter opinion is adopted by Forb., who compares *viam secare.*

108. *Fuat*—an archaism for *sit*, from an ancient verb *fuo* (φύω), whence *fui. futurus, fore*, etc. *Tros Rutulusve*, i. e., *sive Tros, sive Rutulus.* Cf. Æn. i. 574.

109. Some make *Italûm (Italorum)* depend on *obsidione.* But others, with more show of reason, join it to *fatis*, on account of the contracted expression, *sive malo errore Trojae*, in the next line. "Whether it is in accordance with the (good) fates of the Italians that the camp is held in siege, or in consequence of some unfortunate mistake by the Trojans (in interpreting the oracles), or reason of the ill-starred warnings" (of Cassandra).

111. *Nec solvo Rutulos*, i.e., nor do I free the Rutulians from this condition, that whatever the Fates decree, that must happen to them.

112. His own achievements shall bring to each disaster (*laborem*), or success (*fortunamque*). On *que* as a disjunctive conj., see Geo. i. 442.

113. The last half of this line and the whole of the next, occur in ix. 104 sq.

116. *Hic finis.* On the gender of *finis*, see iii. 145. *Aureo* to be scanned as a disssyl. by synizesis.

117. *Medium.* In this word, says Heyne, you recognise the Roman. Jupiter is conducted by the gods, as the consuls were wont to be by the dignitaries of the state.

118. *Circum* is an adv. here, as at Ecl. iii. 45, etc. etc.

120. The name *legio* is derived from Roman warfare. See Ramsay's Antiq., "Naval and Military Affairs;" so *Testudo* at ix. 505, and *cohors* at 328, below.

123. *Asius.* Consult Dict. of Biog. and Mythol.

125. *Prima acies*—"in the first line." On Sarpedon, see i. 100. *Ab alta Lycia*, "from the far-famed Lycia."

128. *Lyrnessius*, from Lyrnessus, the ancient name of Adramytium, mentioned in St Paul's travels.

132. *Justissima cura*—"most deservedly an object of care to Venus," viz., on account of his great beauty.

133. *Detectus caput*—"uncovered as to his head," i.e., having his head uncovered. See i. 228; and ii. 219.

135. "Or as bright as the ivory gleams when it is skilfully set in box-wood or Orican ebony" Oricus or Oricum was a town of Illyrian Greece, near the Ionian bay—it was afterwards attached to Epirus.

136. Observe the *o* of *buxo* not elided, though before a vowel, and see note, Æn. i. 16; iii. 74. See also below, 141.

137. His milk-white neck, too, receives his flowing curls, and a circlet of pliant gold confines them."

140. *Vulnera*, i.e., *tela*, weapons by which wounds are inflicted. *Calamos armare veneno*—"to prepare his arrows with poison." The custom was not altogether a barbarian one, as we see by Virgil's ascribing it here to the Lydians; and to the Cretans, in xii. 858; see also Hom. Odyss. i. 260.

141. *Generose*—"well-born," i.e., "born of a noble Mæonian family." The *o* of *domo* is not elided—see 136, above.

142. *Pactolus*, a river of Lydia; whose sands were said to be mixed with gold, whence it was also called *Chrysorrhoas*: see Hor. Epod. 15, 20.

143. On *Mnestheus*, see Æn. v. 116, and note. On the feat of arms referred to, see ix. 779 sqq.

145. *Capys*, by whom Capua was, in later times, said to have been founded. Cf. Livy iv. 37.

146. Æneas returns from Caere. *Contulerant certamina*—a short mode of expression for *contulerant manus in certamine.* The night of the journey of Æneas, noticed in the next line, was that following the battle round the Trojan camp.

150. *Quidve petat*—"or what he seeks, or what he has to offer," i.e., what resources he has at command. We should expect *que* instead of *ve*, but all the MSS. give the former. For a discussion of the difficulties of the passage, see Forb. *Arma*, i.e., *copias*—"what armed allies Mezentius unites to himself! moreover, (he tells him) of the violent impetuosity of Turnus." "He reminds him of the instability of human affairs," hinting that Tarcho himself, and his Etruscans, may soon require similar aid to that he now seeks.

154. *Foedus ferit*, (see Livy i. 24,) like *foedus icere, percutere*, and the Greek, ὅρκια τέμνειν, is a short phrase for *ferire porcum ad sanciendum foedus.*

155. *Lydia gens*—see viii. 479. *Libera fati* "unrestrained by fate," i.e., free from the oracle which had desired that the Latins should make war, having taken a foreign leader, [him, however, they thought to be Mezentius, and therefore held back] because they now had really such a general in the person of Æneas. As one is said to be free from his promise who has fulfilled it, so one who has executed the decrees of fate is said to be *free* from fate.

156. *Duci Aeneïa.* Again observe the hiatus, and consult 136, above. If we had not to deal with a poet here, we might justly wonder, with some critics, whence came this ship so speedily, ornamented completely after Trojan taste? See the commentators.

157. Below the beak proper two Phrygian lions couched, as if supporting the prow, and terminating it, and above the *parasemon* ["figurehead"] was a representation of Mount Ida.

159. *Hic*—"in this ship."

161. *Sidera — iter* — "the stars, guides throughout the dark night." On this kind of apposition, see Ecl. ii. 3. Elsewhere, *iter noctis* means either the course of night over the heavens, or the journey of a man performed in one night.

163. We met with this verse at vii. 641.

166. The forces from Etruria are ranged in four divisions. 1st, The contingent from Clusium [or Camers, the city of Porsenna, now called Chiusi], and Cosæ [or Cosa], led by Massicus, and numbering 1000 archers. 2d, Those from Populonium and the island of Ilva [or Aethalia, now Elba], led by Abas, and amounting to 900. 3d, The force from Pisa, commanded by Asilas, 1000. 4th, The troops from Cære and the neighbouring places, under Astur. The whole array, therefore, numbered 3,900. *Princeps*, i.e., *primus inter socios*. The name Massicus is probably suggested to the poet by the Mt. in Campania of similar designation, as Messapus, from Messapia, etc. etc. *Tigris* was the name of the ship, and an image of the animal its *insigne*. See 187, above.

170. *Insignibus armis*. Heyne thinks that shields, corslets, and helmets of iron are meant, as the island was in old times, and still is, famous for its yield of that metal.

171. *Apolline*—with Apollo as the tutelar deity in the stern, for such a god was not likely to form the *parasemon*, which was in the prow.

172. *Populonia*, or *Populonium*, or *Poplonium*, a town of Etruria, on the coast. *Mater*, i.e., *patria*. See Dict. of Geography.

175. *Hominum divumque interpres*, i.e., he who reveals to men the will of heaven. The four principal kinds of divination are here referred to, the *extispicium*, and the *auspicium*, the signs by the *stars*, and those by *lightning*.

176. *Parent* -"are subject," since he can interpret them for good or bad, as it pleases him. In like manner, with the poets, *regere* and *moderari* are said of persons who have knowledge of an art or science; thus he is said to rule the stars who knows their names and courses. Things future are thus represented as obedient to the persons who predict them, as if these individuals had power over them, a belief which superstition still fixes in vulgar minds. The above is Heyne's opinion and reasoning, but Wagn., comparing a passage of Suetonius, makes *parent* equal to *apparent*, i.e., to whom the stars and their indications are manifest.

179. The order is, *Pisae urbs, Alpheae ab origine, Etrusca solo, jubent hos parere*, i.e., "The city Pisae, Alphean in origin, (but) Etruscan in situation, orders," etc. The belief was that the Italian Pisae was founded by settlers from Pisa in Elis, on the banks of the Alpheus; hence the epithet. Observe the elision of the diphthong *æ* before a short vowel, and see other examples quoted by Wagner at i. 650; vii. 796; x. 360, 691. Long *a* he alleges to be elided only once, at xi. 862, where *aciem* is treated as a dissyl., *acjem*. Pisa was famed for its warm baths.

181. *Versicoloribus*—not "painted of different colours," but "made of different metals," like the Homeric κλυτὰ τεύχεα ποικίλα χαλκῷ.

182. *Tercentum* is the accus. after *adjiciunt, qui Caerete domo*, etc., being the subject to the verb. Caere had sent 1000 men with Mezentius, vii. 652, hence the small number of 300 is not to be wondered at, powerful though the city was. The *Minio (Mignone)* was a small river of Etruria.

184. *Pyrgi*—a seaport used by the people of Caere as their harbour. *Graviscae*, farther up the coast, was situated in low marshy ground, which rendered its atmosphere unhealthy.

186–8. These "*versus desperatissimi*," as Gossrau calls them, have baffled all commentators, from Servius downward, and indeed they appear to be hopelessly inexplicable. For a full discussion we must refer students to Wagner, Forbiger, and Gossrau, and content ourselves with briefly indicating the explanation which seems to us most worthy of approval. Omit the comma usually placed after *Cinyra*, making this word the abl. coupled to *paucis* and depending on *comitate*, take *crimen amor vestrum* as parenthetic, and translate, "Nor should I pass you by without notice, O Cupavo, attended by Cinyras and a few followers, (you, I say,) from whose head arise the feathers of a swan (love was the cause of *your family's (vestrum)* misfortune), and, or *even*, (*the plume*) the memorial-badge of your father's *(altered)* form." But though we have endeavoured to interpret *te* and *vestrum* so as to bring out their full force, yet they offer difficulties which cannot easily be got over. *Crimen* would thus mean the *cause of evil*. The story was that Cycnus, king of the Ligurians, while lamenting the untimely fate of his relative Phaëthon, was changed by Apollo into a swan, (*cycnus*). See Ovid Met. ii. 367.

190. *Umbram sororum*, i.e., the shade of the tree into which the sisters of Phaëthon (the Heliades) had been changed. See Ecl. vi. 62.

191. *Musa*, i. e., *cantu*,—"by singing." On the song of the swan, see Ecl. viii. 55 and ix. 29

192. *Duxisse*, i.e., *induxisse*—"induced," "became covered with soft downy plumage as she sang."

193. *Linquentem et sequentem*, for *liquisse et secutum esse.*

194. *Aequales*—"of his countrymen," the Ligurians. Heyne understands it to mean "equal in number," viz., 300, referring to 182. Better still, perhaps, to understand it of "coevals;"—a chosen band.

195. The ship was called "Centaur," and had as its figurehead the image of a Centaur holding a stone in his uplifted hands, which appeared ready to hurl the mass upon the wave. Heyne. But we rather incline to Peerlk.'s interpretation, which takes *saxum* to mean "the huge and heavy rock-like mass of the ship," as in viii. 691, *pelago credas innare revulsas Cycladas, aut montes concurrere montibus altos;* for otherwise the cohesion with *et sulcat*, etc., is awkward, and the transition abrupt: and, besides, it does not seem a very appropriate device to represent the water as threatened by a stone, which would soon sink, and be swallowed up by it—were the object threatened a *solid*, we might then appreciate the attitude and the missile. Prop, however, iv. 6, 49, *prorae vehunt Centauros saxa minantes*, gives some countenance to Heyne's interpretation. *Ille*—see vii. 110, 558. This dissyl. is opposed to a law laid down by Bentley, that in case of caesura after the fifth foot, the sixth foot should consist of two monosyllables. A dissyl., however, is allowable, he says, if the word itself is repeated, or another added equivalent to it in sense.

198. *Ocnus*—the same as Bianor, son of Manto (genitive, *Mantûs)*, a nymph, (hence called *fatidicae*,) and the god *Tiber*.

201. *Dives avis*, i.e., which had many illustrious and powerful ancestors, and which therefore was powerful in former times.

202. *Gens illi triplex*. The Mantuan population seems to have been made up from three races, Greeks, Etruscans, and Umbrians, and of each race there were four *populi*, or δῆμοι, and thus there would be in the Mantuan territory twelve δῆμοι altogether, of which Mantua was the head, while the real strength lay in Tuscan blood. But Niebuhr (Hist. of Rome, vol. i. p. 291, note,) thinks that by *gentes* is signified *tribus*, and by *populi*, δῆμοι.

204. *In se armat*, scil., by his cruelty he made them his enemies.

206. The ship of the Mantuans had as its *parasemon* a figure of the god of the Mincius, which river, rising from the Lake Benacus *(patre Benaco)*, *Lago di Garda*, or rather from the Alps, and flowing through Benacus, empties itself into the Po, near Andes, the village of Virgil's birth. River-gods are usually represented "crowned with reeds." Cf. Geo. iii 15.

Pinu—put for a vessel of pine wood.

207. *Gravis*, i.e., slow, on account of the size of his ship; but there is also an idea of strength contained in it.

Centena arbore, i.e., *centum remis*. Distributive numerals are sometimes elegantly used for the cardinals. See Ecl. viii. 73.

208. *Verso marmore*—"the glassy surface of the deep being swept (by the rowers)." *Verso* is from *verro* rather than from *verto*.

209. The *parasemon* of the next vessel is a Triton blowing a conch.

210. *Frons laterum tenus*, etc., by *enallage*, for *ipse a fronte usque ad latera, seu medium corpus.* His upper parts were those of a human being, but his lower extremities assumed a fish shape. See Æn. iii. 427. On the government of *tenus*, see Dict. In one passage of Val. Flacc., it is followed by an accus.

212. The Pristis was a sea monster, generally represented, in ancient works of art, with "the head of a dragon, the neck and breast of a beast, fins being put instead of front legs, and the tail and body of a fish," as seen in the woodcut.



212. This verse has been translated by our poet from Apol. Rhod. i. 542-3.

213. *Ter denis*—see note on Æn. i. 71.

214. *Campos salis*—"the sea plains"—a favourite expression with the poets, as at vi. 724; Lucr. v. 489; Ovid Met. xi. 356.

215. This is the third day after Æneas had left the camp and that on which the Rutuli made the attack, and the poet takes up the narrative from 147.

216. *Noctivago Phoebe*, i.e., *Luna*. *Pulsabat*—a word properly applied to the pattering of horses feet on the ground.

218. *Velis ministrat*—"serves the sails,' i.e., regulates the sail ropes, *velis* being the dative.

219. *Medio in spatio*, scil., *of his journey*, for in ix. 122 we were told of the ships turned into nymphs setting forth to sea.

220. *Cybebe*. This Greek form (Κυβήβη) of the name *Cybele* is used by other poets also when the penult is required long. *Habere numen maris*—"to have divine

power in the sea," "to have the dignity of deities of the sea."

223. This line was met with at ix. 121, where it has been, doubtless, inserted by a later hand than Virgil's.

Lustrant choreis — "disport around the ship of Æneas in bands."

228. *Vigilasne, deûm gens*, i. e., *genus*, διογενής. The phrase is borrowed from the services of religion. The vestal virgins used on a certain day to go to the *Rex Sacrorum*, and say to him, *Vigilasne rex? vigila!*"

229. *Immitte velis rudentes*—"let go the sheets." This is similar to the phrase in viii. 708, and to the formula, *equis immittere frena*, or *habenas*.

230. *Idaeae*, etc. Some make this word the nom. plur. to agree with *pinus*, but others consider it the gen. sing. to be joined to *matris*, i.e., Cybeles, understood.

232. *Praecipites* may be explained either as a general epithet of ships, "swift;" or as referring to the position of the vessels, *standing on a sloping shore*, at the time of the assault of Turnus.

234. *Refecit faciem* — "has re-fashioned our appearance," i.e., altogether changed it.

237. *Horrentes Marte*—"bristling with all the armaments of war."

239. The Arcadian cavalry, the 400 promised by Evander, and the Etrurians from Caere, came by land, and were desired to form a junction with Æneas near the mouth of the Tiber; but Turnus endeavours to prevent this by placing a body of troops to intercept *(media)* them before they reached the Trojan camp.

240. *Jungant*, scil., *se*.

242. *Primus*—"immediately on the dawn of day." Wagner

243. *Invictum* — "that cannot be overcome;" "invincible." Observe the conj. *atque* connecting two members not similar in construction. We should supply *cujus* before *oras* to make the clauses quite parallel.

245. *Acervos caedis* — "heaps of slain." *Caedis* put for *caesorum*. We use the word *carnage* similarly.

247. *Modus* is not the manner of impelling simply, but the intensity—the degree of force to be employed, and is equal to *moderatio*.

249. *Aliae*, scil., *naves*—the other ships quickened their speed to keep up with that of Æneas. Servius would make *aliae* refer to *nymphae*—the other nymphs accelerate the course of the other ships.

251. *Supera convexa*—see Æneid i. 310; iv. 450. On *parens Idaea deûm*, see ix. 112. The adj. *Idaea* is often used in reference to things connected with the worship of Cybele. On *Dindyma*, see ix. 618.

253. *Turrigerae*—cf. vii. 631. *Ad frena*, scil., *juncti*—see iii. 113.

254. *Pugnae princeps*, i.e., you first urge and encourage me to the fight. *Propinques*, πελάσαι, means properly to "bring near," and *augurium* sometimes is applied, as here, to the *issue* of an omen: thus the phrase would mean, "Cause that the issue of the omen be speedily brought about."

256. *Revoluta ruebat*, i. e., *revolvebatur*, *redibat*. *Matura luce*, i.e., *pleno die*. "And meantime day was returning in its revolution, light being by this time fully in, and *(indeed it)* had dispelled the night."

258. *Signa* does not here mean *vexilla*—the standards. but the "orders given by signal."

264. This comparison is derived from Hom. Il. iii. 3 sqq. The point of resemblance is the *noise*, and the *eager alacrity* exhibited by both. The cranes are supposed to be starting for a southern clime at the approach of winter, on which occasions birds have a very strong instinctive desire to remove, so strong, indeed, as sometimes to overcome the affection for their young, which they not unfrequently leave behind them.

265. *Strymoniae* from the river Strymon, in Thrace, whose banks abounded with these birds. See Geo. i. 120. *Dant signa*, scil., *voce*—"tokens of joy and earnest delight."

266. *Notos* — put for strong and rainy winds generally, though the south wind blew frequently in autumn, and brought rain and clouds. Gossrau explains the passage as referring to the return of the birds *to* the Strymon *from* a south latitude; but this is hardly consistent with *atris nubibus*, and *fugiunt Notos*. *Secundo*—"joyous."

269. *Totum aequor allabi classibus.* The phrase ought to be *classis allabitur per totum mare;* but, by a poetic mode of expression, the sea is represented as "gliding onwards to land"—an illusion, by the by, which readily presents itself to one observing the approach of a large vessel, or vessels.

270. *Apex*, ὁ λόφος — the "cone" surmounting the helmet, and acting as the receptacle for the crest, is here put for the whole head-piece. *A vertice*, etc.—"a flood of light is poured from his crest above."

272. *Non secus*, etc. "Just as if at any time, in a cloudless night, blood-red comets shine with portentous glare, or (as if) the blazing Sirius — that star which brings thirst and diseases on wretched mortals (δειλοῖς βροτοῖσι,)—rises and saddens the face of heaven with his baleful light."

Sirius ardor is for *Sirius ardens*, or *Sirii ardor*, like the phrase before quoted, "The might of Gabriel," for, the mighty Gabriel.

276. This line was met with at ix. 126. *Praecipere litora*, i. e., *occupare* — "to be first to take possession of"

278. This verse is wanting in the best MSS., and is therefore omitted by some editors as spurious.

279. *Perfringere* is here used *absolutely*—"to finish the matter," "to put an end to the affair at one stroke."

280. *In manibus Mars ipse*—the very god of war is on our side, and entirely in our power; so that the issue *must* be favourable to us. "The fate of battle depends on ourselves."

281. *Referto*—"recall to mind," or rather "imitate." "Bring back again by imitation."

282. *Ultrò*, i.e., "before the enemy approach to attack us." See note, Æn. ii. 145, 193.

283. *Trepidi*, scil., *sunt*. *Egressi*, for which most editors read *egressis*, is connected to *trepidi*—"while they are yet in disorder, and whilst, having newly landed, they totter in their first attempts to walk."

288. *Pontibus*—"gangways," ἀποβάθραις. The Pons was a broad plank, such as that seen below, extending from the vessel to the shore.



289. *Servare recursus.* Of the different explanations of this passage, that seems the most consistent with the context and with common sense which interprets *recursus languentis pelagi* as the state of the water at the moment when the wave, after running up on the land, began to return, at which time it is of course *weakest*, having spent its inward-bound force, and not having yet acquired momentum in its ebb. "Many (impatient of the delay) watched the turn of the weakened wave, and committed themselves to the shallows with a bound," i. e., bounded ashore, so as to get out to dry land before another wave approached." Others again used oars to assist them in vaulting ashore.

291. *Spirant*, i.e., *aestuant*, *fervent motis fluctibus*. Tarchon selects a place where there was no *surf*.

292. "But the sea, unobstructed by rocks, glides up to the shore with the swelling wave;" "glides up unbroken" (by rocks). *Crescenti aestu*—that is, the force of the wave increases at each flow from the sea to the land. Forb. But there is scarcely any perceptible tide in the Mediterranean, so that the increase in the violence must have been very slight indeed, owing perhaps to a breeze setting in landwards, or to the mingling of the waters of the Tiber with those of the sea.

295. *Tollite*, scil., *naves*, for the prow was raised and uplifted from the water by a united stroke of the rowers. *Ferte*—"bear on," "urge forward."

299. *Tonsis*, i.e., *remis* (see vii. 28.)

301. Forb. makes *sedere* the perf. of the verb *sido*. *Innocuae*—"safe," "unharmed," for the word has this meaning as well as "harmless."

303. *Dorso*—"a ridge of sand," which, by the action of the waves, is increased and rendered more dense and solid.

304. The description is very good—the poising upon the ridge of sand, and the doubtful result of balance or no balance—the beating of the waves, each tending to keep up the equilibrium, and finally the capsize—all true to nature.

307. *Retrahit pedem*, i.e., the wave, as it returns, drags the feet from beneath them, and causes them to slide.

310. *Signa canunt*—"the signals," i.e., the trumpets, sound; or "they (the trumpeters, *tubicines*) sound the signals." In the former method, *canunt* is intransitive, in the latter transitive.

311. *Omen pugnae* is in apposition to *stravit Latinos;* for that the first who fell were of the Latins, those rustic bands, was an indication of victory to Æneas, and of their final subjection.

313. *Aerea suta*—"the brazen corslet," made by plates of brass fastened closely together, or by chains. Some books read *scuta*. Beneath the corslet was a richly ornamented tunic, which, being longer than the covering above, was partly displayed to view.

314. *Haurit latus apertum*—"drains his gashed side," i.e., "gashes his side, and drains it of its blood." If we take *haurit* as "opens," "pierces," we must recognise a prolepsis in *apertum*.

316. *Tibi Phoebe, sacrum*—"sacred to thee, Phoebus," to whom, as the god of surgeons, he owed his life, preserved from the dangers of the Caesarian operation.

317. *Longe*, an adv. of place used for one of time, is to be joined with *Dejecit leto*. Cf. the similar phrase in Geo. ii. 80, *Nec longum tempus, et* — —.

318. *Clava*—they fight with the club, as being the sons of Melampus (*not* the famous

Augur), the companion of Hercules (*Alcidae*, i.e., descendant of Alceus)

321. *Usque dum*—"as long as."

322. *Pharo* may be either the dative or the nom. The former explanation is preferable. *Clamanti* thus agrees with it, and is better than the reading *clamantis;* for, though the construction, *Pharo clamantis* is bearable in Greek, yet it would not be tolerated in Latin *Inertes voces*—expressions that betray the braggart rather than the hero—"silly and unwarlike expressions." Taubmann remarks that the thought is a happy one to represent such a brawler as wounded in the mouth, his guilty instrument of self-laudation.

325. *Nova gaudia* is in apposition to *Clytium*.

326. *Securus amorum*—"regardless of your loves." *Miserande*, the voc., by attraction, for *miserandus*, on which see ix. 485, and ii. 283. Some editors separate *miserande* from *jaceres* by a comma.

330. *Conjiciunt*. Observe the peculiar construction here. This verb is not coupled to *foret*, but is co-ordinate with the *present notion* implied in *septem numero*, i.e., *qui sunt septem numero*. *Septena*—"seven at the same time."

334. *Steterunt*—"have been fixed." The sentiment is, All of them took effect on Greeks, how much more shall they on Rutulians. Cf. Hom. Il. xiv. 453.

338. Observe the effect of the repetition of *frater*, *fratrem*, intended to heighten our feelings of compassion for the brothers. See 600, below.

341. *Nervis*—"the sinews." We must consider two spears to have inflicted the wounds on the two brothers, and not understand that one and the same weapon passed out through the body of one and penetrated the other.

342. *Fratris*, i.e., Macon.

343. *Et—etiam*. *Magnique* for *sed magni*.

345 *Curibus*, if the name of a town, may be joined to Clausus, "Clausus of Cures" (see Ecl. i. 55, and Æn. iv. 36); or it may be governed by *fidens*. Jahn suggests that *curibus* is a common noun, meaning a kind of spear with which Clausus was armed, the Sabine word for a spear being *quiris* or *curis*. On Clausus, see vii. 706.

347. *Pressa* for *impressa*.

350. *De suprema gente*—sprung from Boreas, as the most remote founder of the family. Boreas was a king of the Thracians, who sent assistance to Priam in the Trojan war.

351. *Ismara*, for *Ismarica*—*Is. Patria*, i.e., Thrace, from Mount Ismarus, a well-known peak in that country.

352. Some books read *occurrit*, but *accurrit* seems more suitable when the description is of a fight carried on so much single-handed. On *Halesus Auruncaeque manus*—see vii. 723 sqq., and on *Messapus*, vii. 691.

354. *Expellere*, i.e., *depellere loco*.

356. The comparison is borrowed from Homer, various places, but see Il. xvi. 765.

358. Observe *cedunt* agreeing with the subject nearest to it. This is called hypozeugma. See Æn. i. 623.

359. *Obnixa contra* is a pleonasm, similar to *retro redire*, *ante praesentire*, etc.—"all things are in equal poise, striving one against the other," i.e., the two winds struggle for the mastery; and so the two clouds; and so two portions of the ocean.

361. *Haeret pede pes*. These lines are closely borrowed from Hom. Il. xiii. 130 sqq. Voss takes *pede* as the ancient dative, but examples are quoted by Burmann and Wagner (e.g., Ovid Met. v. 38; xii. 95, and Lucan i. 507), in which *haereo* is followed by an abl. No traces, however, are found in Virgil of *haereo* with dative.

362. Floods of the Tiber, or mountain-torrents, had broken up the ground on one part of the field of battle, so that the Arcadian cavalry, who were in that locality, unable to employ their horses, dismounted and fought on foot. But being inexperienced in that kind of combat, they were readily driven in, and made to give way; when Pallas comes up, and, by his example and exhortation, restores the fight, and gains success. *Rotantia*, scil., *se*.

364. *Insuetos acies inferre pedestres*—"unaccustomed to engage on foot." *Latio*, i.e., Latinis, or Rutulis.

366. *Quando=quandoquidem*—"since the nature of the ground—rough and uneven—prompted them to dismiss their horses." The construction is somewhat peculiar: we should expect either *quis* without *quando*, or *iis* with it. But the poet, after writing the *relative*, added *quando*, that the idea of there being a suitable cause for their conduct might be more prominently brought forth.

369. *Per vos*, etc. Wagner, quoting some passages in which the pron., in similar adjurations, is not governed by the prep., but depends on *rogo* (*obsecro*, etc.), would here supply *rogo*, which is implied in the appeal *ne fidite*, 372, and make *per et=per*. But this seems rather a summary mode of dealing with the conj., and one which has no sanction: we therefore prefer to take *vos* as depending on *per*, with Hand and Forb., which, as it will be observed, makes the two clauses *balance*—*nomen Euandri* answering to *vos*, and *bella devicta* to *fortia facta*. The modesty of Pallas suggests to him to place his father last, and leads him to adopt the novel mode of beseeching men by their own persons.

370. *Bella devicta*, i.e., *pugnata*, *depugnata*—"fought out," brought to a termination'

371. *Aemula laudi*, etc. — "which now comes forward to rival my father's glory.

374. "Here does an exalted country demand as its right you and your leader Pallas;" or, "By this road does our exalted country demand the return of you and your leader Pallas." Peerlk., offended at the phrases *reposcit* and *alta patria*, suggests *Troja altera poscit.*

378. *Deest* to be scanned in one syllable—*eject.* *Trojam*, scil., *novam*, i.e., the Trojan camp. Although their way home did not lie by sea, yet he puts the sea before them as an alternative, better, even with its chances of peril and misfortune, than defeat by the enemy.

382. *Discrimina*, etc.—"where the spine (passing up) the middle (of the back) presented intervals between (i. e., separated) the ribs." The last syll. of *dabat* is lengthened by the arsis, on which consult remarks made frequently in the preceding pages, as i. 16, 308. See also Ecl. i. 39.

384. *Super*, perhaps better written as forming one word with *occupat* (*superoccupat*, as *supervenire*), is equal to *super hoc;* thus *quem super* would mean—"whom thus engaged."

385. *Ante* is to be joined with *excipit.* On *excipit*, see iii. 332. *Incautum morte*—"rendered heedless (regardless of danger) in consequence of the sad death of his companion.

392. *Indiscreta suis*—"unable to be distinguished by their friends, and a source of mistake pleasing to their parents." We prefer to make *suis* refer to relatives and acquaintances, and to apply *parentibus* to their parents properly, who *could* distinguish between them, but who were constantly amused by the mistakes of casual visitors. The redundancy of *suis* as applied to *parentibus*, and the circumstance that *indiscreta* belongs to *proles* and not to *error*, lead us to this decision.

Daucia proles—"sons of Daucus."

394. *Thymbre.* Above he was called *Thymber*, but such variation in proper names is not unusual with the poets.

395. "Thy lopped-off right hand, Larides, seeks for thee its owner," *dominum* being understood to *suum.*

396. *Micant*, etc.—"twitch and try to grasp the steel once more."

398. *Viri*, viz., Pallas. *Praeter fugientem bigis*—"as he hastens past in his chariot."

400. *Hoc spatium*, etc. "This interval of time, and so long delay, was granted to Ilus" previous to his death. The next line explains that Pallas had hurled the spear at Ilus, but that Rhoeteus drove rapidly past as the weapon sped from the Arcadian's hand, and received the wound aimed at Ilus.

403. *Curru*, i.e., *e curru.* *Caedit arva*—see below, 730. On *semianimis*, see iv. 8, and iii. 578. *Rutulorum* for *Latinorum*, as in 512, *Teucris* for *Arcadibus.*

405. With this simile, cf. Hom. Il. xi. 155 sqq., and xx. 490 sqq. *Optato*—"according to his wish."

406. The epithet *dispersa* is taken from what follows, viz., the spread of the fire by its own means, and not by the shepherd's exertions. Heyne. But Wagner prefers to refer it to the operations of the shepherd, on account of the phrases *correptis mediis*, and *coire in unum*, in which latter expression the whole force of the comparison lies.

Silvis—either the *woods proper*, or the *stubble*, or the *rank grass* among the plantations.

407. *Mediis*—the intervening parts.

409. *Victor*, i.e., *voti compos.*

411. *Halesus*—leader of the Aurunci—see above, 352.

412. *Colligit se in sua arma*, i.e., bending his body, covers himself entirely with his shield. Heyne compares the Homeric phrase, *συσταλεὶς ἐν ἀσπίδι*, or *ὑπ' ἀσπίδος.*

417. *Canens*—see ii. 124. The father of Halesus was a prophet, and knowing the fate of his son, had brought him up to a shepherd's life in the woods, remote from war and its incitements.

419. *Telis sacrârunt*—a phrase taken from the idea that those who were appointed to die were consecrated to the *Dii Inferi*, or *Manes.* *Telis Euandri*, i.e., to the spear of Pallas. Others say that *Euandri* is used because Pallas had received the spear from Evander.

423. Before this verse we must supply with Wagner, *quod si feceris.* *Tua quercus*, i.e., the oak sacred to you. So Romulus fixed the spoils of Acron on an oak sacred to the shepherds, Liv. i. 10.

425. *Inermum*—this adj. is usually of the 3d decl., but the poets often use the more antiquated forms, which are of the 1st and 2d decl., e.g., *hilarus, sterilus, gracilus, sublimus*, etc., for the more common ending in —is—is—e. See Kritz, Sall. Jug. i. 1; Cat. 59, 5; and Forb. Lucr. i. 341.

426. *Lausus*—the son of Mezentius, vii. 649. *Caede viri tanta*, for *caede tanti viri.*

Perterrita—a Greek construction for *perterreri.*

427. *Pars ingens belli*—"*in quo stat magna vis belli*"—Gossrau; or *belli*=*pugnantium in bello.* *Primus* for *primo.*

428. *Nodo pugnae*—the phrase is derived from the wood-cutter's art, for as the knot resists the efforts of the wedge, so does the warrior Abas baffle for a time the onsets of the foe: Heyne and Gossrau. Others think that *nodus* has not reference to the knots in timber, but to the knots of a cord as difficult to untie, and as causing delay.

430. *Graiis imperdita corpora*, i.e., individuals whom the Greeks, by fighting, could not destroy.

432. *Extremi addensent*, etc. The rear press on those in front, and thus render the front line more dense, so that the soldiers with difficulty move their arms.

438. *Fata manent*, etc. Lausus was slain by Æneas, and Pallas by Turnus.

439. *Soror*, viz., the nymph Juturna—see xii. 139. For *succedere* some books read *succurrere*, but as Lausus was as yet in no real distress or danger, the latter is manifestly less appropriate than the former.

441. It is to be remembered that the battle raged in two parts of the field more especially, viz., at the place where the fleet of Æneas came to land, and in the ravine where the Arcadian cavalry had dismounted. In the former struggle Turnus had been hitherto employed, but now he comes to the help of his men hard pressed by Pallas. *Pugnae* is the dat., and not the gen.

443. *Debetur*, scil., *fatis*, *ex fati voluntate* By *parens ipse* we prefer with some to understand *Evander*—"I should eagerly desire his father (Evander) himself to be present," that I might slay him before his eyes, which explanation 450 perhaps requires. Others think Daunus, the father of Turnus, is meant.

444. *Aequore jusso*, i.e., from that part of the field from which they were ordered to retire. Some books read *jussi*.

445. The order is, *At juvenis*, *Rutulûm abscessu*, *tum* (i.e., after their departure) *miratus jussa superba*, *stupet in Turno*, (stands in amazement while beholding Turnus).

447. *Omnia*—either "all things connected with Turnus," or all the surrounding circumstances," e.g., the departure of the Rutuli, the field left to himself and Turnus, etc.

448. *Tyranni*=*regis*, i.e., Turni.

449. On the *spolia opima*, see vi. 842, and 860.

450. *Sorti (ferendae) pater aequus (par) utrique*, i.e., my father is of such a character that he will bear patiently either result. There is reference to 443.

451. *In aequor*, i.e., *in campum*. *Frigidus*—see v. 395, and ii. 120.

453. *Desiluit*. Turnus alighted from his car, so as to be on an equality with Pallas—a regulation which the etiquette of the heroic age required.

455. *Meditantem in proelia*, i.e., preparing himself for the fight, "practising for it," as by spurning the sand with the foot, threatening a blow with the horn, etc. Similar phrases are *proludere in pugnam*, *audere in proelia*, *irasci in cornua*, etc.

457. *Contiguum missae hastae fore*, "that he was within cast of the javelin."

458. *Ire prior*—"anticipated him." *Si qua*, etc., scil., *experturus*, "to try."

460. See viii. 362 sq.

465. *Audiit et—premit*, a rather unusual expression for *postquam audiit premit*. *Inanes*, "unavailing."

467. *Stat sua cuique dies*, "His appointed time is definitely fixed to each man," τὸ μόρσιμον ἦμαρ.

471. *Sarpedon*—see i. 100. Other sons of gods who fell were Achilles, Memnon, Ascalaphus, etc. etc.

472. For *Vocant* some MSS. read *manent*, but this latter is a much more tame and commonplace expression. Observe the position of *ad* after its case.

474. The particle *at* marks a return to the narrative before entered on, but interrupted.

475. This verse has been considered spurious by Heyne, Peerlk., and others, but on insufficient grounds, as it appears to us. For *Diripit* some copies read *deripit*, but the former is much preferable, since the idea is *a quick drawing of the sword from the sheath, so as to be naked*, and not *a removal of it from one place to another*. See Geo. ii. 8.

476. By *summa tegmina* some understand the shield, but others (Forb., Gossr., etc.) with more show of reason think the words apply to the corslet. This would account for the circumstance that though Pallas hurled his weapon *magnis viribus*, yet it merely grazed the shoulder of Turnus, for if it had passed through the edge of the shield only, which was thinner than the rim, it ought to have done greater damage.

478. *Strinxit de corpore*, τοῦ σώματος ἐπέγραψε. Cf. Hom. Il. iv 139.

479. *Robur ferro praefixum*. Heyne notices this as a translation of the Homeric phrase, ἄλκιμον ἔγχος ἀκαχμένον ὀξέϊ χαλκῷ.

481. *Penetrabile*—used actively—"penetrating," as in Geo. i. 93, *penetrabile frigus*. *Mage* for *magis*, in imitation of the ancient poets, *Ennius*, *Lucretius*, etc. So Horace uses *dissociabilis*.

482. The shield is perforated, though covered with so many plates of metal and plies of hide.

485. *Loricae moras*—"the obstructions of the corslet"=*loricam morantem*, scil., *telum*.

Pectus ingens, viz., of Pallas, as a brave and noble youth. Jahn thinks the term *ingens* misapplied to the breast of a stripling, and therefore suggests that it is used adverbially, in close connection with *perforat*.

487. *Animus* for *anima*. *Corruit in vulnus*—"he fell forward on the wound." *Namque omnes*, says Lucretius, *plerumque cadunt in vulnus*. *Sonitum dedere*, ἀράβησε δὲ τεύχε' ἐπ' αὐτῷ.

492. *Qualem meruit*, etc.—1st, as he (Pallas) deserved, being a brave and valiant youth. 2d, As Evander deserved. We prefer the former. *Remitto*—"I send back" to his country for burial. Some think that a sneer is contained in the words *qualem meruit*, but we think no such idea is conveyed by them. Had feelings suggesting such an insult to the dead prevailed in the mind of Turnus, he would likely have denied the right of sepulture to the body.

495. *Hospitia*—"his hospitable reception of Æneas," the word being used in an active sense; but in i. 671, *Junonia hospitia*, it is found in a passive meaning.

496. *Exanimem.* On the different forms of this adj. see note iv. 8. *Baltei* to be pronounced as two syllables.

497. *Caesa manus jugali nocte.* The device on the belt represented the murder of the sons of Ægyptus by their wives, the daughters of Danaüs. See Smith's Class. Dict., and compare Horace, Od. iii. 11, 26. Observe the irregularity in the syntax. *Caesa manus* should be in the accusative, in apposition to *impressum nefas*, which is governed by *rapiens*, but the poet departs from the construction with which he set out *(anacolouthon)*, and changes to the nominative, for it would be an awkward combination to say *rapiens* * * * *caesam manum et thalamos.* But if we take from *unâ* to *cruenti* as an exclamatory parenthetic clause, there will be no ground for accusing Virgil of carelessness, or of a blunder.

For a phrase similar to *rapiens nefas*, see viii. 731.

500. *Gaudet potitus*—on this construction see note, Æn. ii. 377.

502. Observe that *servare* is made coordinate with *fati* and *sortis*, all these depending on *nescia.* "Ah, human mind, ignorant of fate and of future fortune, and incapable of preserving moderation, when elated by prosperity."

503. "To Turnus the time will come when he shall wish that Pallas were unhurt, when he would purchase his safety at a great ransom, and when he shall hate those spoils, and the day on which they were won."

506. The *scutum* would seem from this passage, says Süpfiius, to have been oblong and oval, and made of a lighter material than the *clypeus.* All will call to mind the expression of the Laconian matrons when delivering the shield to their sons before starting for the fight, ἢ τάν, ἢ ἐπὶ τάν.

507. *Dolor atque decus*, i.e., a cause of grief by your death; but a source of honour by your brave exploits.

511. "And now not merely the rumour of so great a disaster, but a trustworthy messenger hastens to Æneas, (declaring) that his friends are in the most imminent peril," literally, "are placed with but a slender barrier between them and death." See note, Æn. iii. 684.

512. *Tempus succurrere.* On this construction, see notes, Æn. ii. 350; v. 638.

514. *Limitem*—"a path." The word is applied to the cross paths or lanes, four of which were left by the Romans in their fields, so as to afford easy access to different parts of the crop for the purposes of cultivation.

517. *Sulmone creatos. Sulmo* is by some taken to mean a town of the Volsci,—by others a town of the Peligni, and by others the person mentioned at ix. 412. So Ufens is the name both of a river and of an individual.

520. "And sprinkle the flames of the funeral pile with the blood of the captives." The avenging of Pallas, the burial of the body, and the immolation of captives as *inferiae* to the Manes (xi. 81), are borrowed from Homer, in his description of the events connected with the death of Patroclus. See xxi. 26 sq., and xxiii. 175 sq., of the Iliad. This slaughtering of human beings at the tomb of a great man was perpetrated even by Augustus himself, when, in B.C. 40, at the conclusion of the war of Perusia, he put to death some 300 prisoners at the altar of the great Caesar.

521. *Mago* is the dative for *in Magum. Subit astu*—"the other (i.e., Magus) stoops cunningly."

524. *Per patrios Manes.* Pope remarks on the great skill exhibited in this passage in introducing a suppliant addressing the Pius Æneas with such adjurations, the Manes of his father, and the hopes of his son.

527 The gold was either in unworked masses (*infecti*), or in manufactured vessels and ornaments (*coelati, facti*).

531. "The talents of gold and silver which, many in number, you speak of, reserve for your children." *Gnatis* is used for the sing. (as in iii. 488, and i. 4), for we see by 525 that he had but one son.

532. *Commercia belli*—"the friendly intercourse of war," i.e., the ransoming or exchanging of prisoners.

534. This line refers to the form of adjuration employed in 524.

537. After *nec procul* supply *est*, or *versatur* There is no ground for accusing the poet of careless writing by saying that he ought to have given *Haemonidem* in the accus., to be governed by *agit* in 540.

540. *Ingenti umbra*, i.e., the shadow of death, which is called *ingens*, as no other shade is more dark, or more impenetrable, or more lasting. Æneas is said to cover

him with the shade, "*ex noto illo loquendi more*," says Wagner, "*quo, quod per aliquem fit, id ipse facere dicatur.*" Some have supposed the phrase to apply to the shadow of Æneas as he stood over him; but it is a manifest attempt to translate the Homeric expression σκότος ὄσσ' ἐκάλυψεν. *Immolat*—"sacrifices," as a victim to the shade of Pallas. *Superstare* governs sometimes the dative, and sometimes the accus.

542. *Lecta*, viz., by Æneas; for it was customary for the victors themselves to collect the armour of the slain hero.

544. On *Caeculus*, see Æn. vii. 678, and on *Umbro*, vii. 752. Dardanides, i.e., Æneas.

546. Some have thought the pluperf. *dejecerat* expressive merely of great quickness of movement; but Wagn. has shown that this tense is employed here in reference to *obtulit* in 552, lines 547, 8, and 9 being a parenthesis. "Æneas had just lopped off with his sword the left hand of Anxur, and the whole orb of his shield—(that person had uttered same great boast [or some great spell], and had believed that power would attend the speech, and was forsooth just then (at the time of his death) uplifted in his mind high as heaven, and had promised to himself gray hairs and long years of existence;—when Tarquitus proudly bounding forward, in his glittering armour, to meet the foe, presented himself as an adversary to the Trojan, burning with excitement."

548. *Coelo ferebat animum*—a mode of expression signifying great pride and self-satisfaction. Cf. Hor. *sublimi feriam sidera vertice;* and again, *coelum ipsum petimus stultitia;* and again, *palma nobilis terrarum dominos evehit ad deos.*

551. *Crearat*—this verb is often used in the sense of *gignere*, or *parere;* see vi. 367. Observe the pleonasm in *obvius obtulit*, and see note, Æn. i. 614.

552. *Ille (Æneas) reducta*, etc. Æneas poised his spear above his shoulder, extending the greater part of it behind him, so as to gain more power in the hurling, and with his weapon *pinned* together the shield and the corslet of his antagonist, Tarquitus. In prosaic diction we should expect *hastam lorica impedit*, "he stuck his spear fast in the corslet, and in the huge and ponderous shield." The shield was so fast pinned to the breastplate, as that it could not be moved upwards to defend the neck of the wearer, and so his head is lopped off by Æneas.

555. *Terrae*, for *ad terram*. *Super*, next line, is equal to *insuper*.

558. *Patrio sepulchro*. Wagner and others think that they have found Virgil *nodding*, in having used this phrase, after telling us in 551 that the god Faunus was the father of Tarquitus. But (1,) Faunus, though deified, *had been* a man, and was slain by Hercules: [Even Jupiter's tomb was said to be in Crete.] (2,) Æneas not knowing his pedigree, assumes as a matter of course that the father of Tarquitus was a man, just as he assumes that his mother is still alive; and (3,) *Patrio* may mean merely "belonging to his family," "his ancestral tomb," or, "a tomb in his native country" (*patria*).

561. *Prima agmina*—either προμάχους, or ἀριστεῖς, or perhaps both ideas are included.

562. *Fulvum* (so called from the colour of his hair), i.e., ὑπόπυρρον, intermediate between *flavus* (ξανθός), and *ruber* (πυρρός). This word gives origin to the name of the Fulvii, as *flavus* to that of the Flavii.

564. *Ausonidûm* for *Ausonidarum*. These are the Ausones who originally occupied all south Italy, and who, even to a late period, inhabited the lower part of Latium.

The epithet *tacitis*, as applied to Amyclae, may be explained in two ways: *First*, The city, which was on the coast between Terracina and Caieta, was so infested with serpents, that the inhabitants were obliged to abandon it, and thus silence reigned through its streets. *Second*, Some suppose that Virgil, either through an error, or intentionally, confounds the Laconian Amyclae with the Italian, and gives the name of the former to the latter. Amyclae in Laconia was a famous town in the heroic age, and was an object worthy the ambition of a conquering tribe; and the legend runs that the inhabitants, being often groundlessly alarmed by reports of the approach of an enemy, passed a decree that no one should, under severe penalties, again mention the subject. Thus when the enemy did actually attack the town, there was no one to give the alarm, and the fortress was taken. Hence the "silent Amyclae" passed into a proverb.

565. On *Aegaeon*, or *Briareus*, see note, vi. 287. Virgil differs from Homer (Il. i. 402 sqq.) in his account of him. The order is, *Qualis cum Aegaeon*, etc. "Like as Aegaeon (who, they say, had a hundred arms and a hundred hands—from whose fifty mouths and from whose breast flames burst forth), when against Jove's thunderbolts he clashed with so many (i.e., 50) shields of equal make, and drew so many (i.e., 50) swords; so did Æneas," etc.

569. *Sic*—"in like manner," i.e., as if he had a hundred hands. *Desaevit* = *valde saevit.*

572. *Longe gradientem*, a translation of the Homeric μακρὰ βιβῶντα.

575. *Bijugis.* The first woodcut represents a light *Bigae* used for racing; and



the second illustrates the mode of yoking by means of the cross-bar passing over the *withers* of the horses.



581. The meaning is, "You escaped Greek men—but you shall not escape us who are Italians."

586. On *pendens in verbera*, see note, v. 146. *Bijugus* and *quadrijugus* are usually declined by Virgil after the 2d decl.—three times only after the 3d. See Geo. iii. 91; Æn. x. 571, and xii. 355.

592. Æneas sarcastically hints that the fault belongs to Lucagus alone, that the chariot had fallen into his power.

593. *Vanae umbrae*—referring to the case of Niphæus in 572.

597. *Per qui te*—on this form of adjuration, see note, Æn. ii. 142.

598. *Sine*—"spare," so ἔα in Greek. *Haud dudum*, "not so long ago."

601. The objections which commentators have raised against this line on account of the insipidity of the addition *pectus* will disappear if, with Jacob, Wagner, Forbiger, etc., we punctuate thus: — *tum, latebras animae, pectus mucrone recludit.* This makes *pectus* the principal subst. with *latebras* in apposition, and *not latebras* the principal, with *pectus* in apposition. Jahn remarks that the mention of *pectus* was necessary, as some writers placed the soul in the *head*

606. We now come to the device of Juno, by which she for a while prolonged the life of Turnus. The words of Jupiter are bitterly ironical, and have reference to the speech of Juno, in 63 sqq. Jupiter had forbidden the deities to engage, and now, therefore, all the merit of victory belongs to the unassisted valour of Æneas and the Trojans.

609. *Vivida bello dextra*—so elsewhere *vivida virtus;* the opposite phrase is *frigida bello dextèra*, xi. 338.

611. *Pulcherrime conjux.* Juno is not usually so complimentary. *Tristia*, i.e., "harsh," "bitter," "cutting," "sarcastic," or it may mean, "your words of mournful destiny," referring to Jupiter's speech in the beginning of this book, 6 sqq., which see.

614. *Namque* is in a very unusual position, and has given considerable trouble to the learned. Some take it as equal to *profecto*, "of a truth," "assuredly." Others attach it to *mihi* as a strengthening enclitic, like ἔμοιγε, "to me, at least" But we prefer the mode adopted by Gossrau, viz., to take *si* as equal to *utinam*, to put a note of admiration after *foret*, and make *namque negares* the apodosis, translating thus—"Would that my love possessed the same influence that it once had, and which it is seemly that it should have! for (in that case) you would not deny me this, all-powerful one, (so peremptorily as) that I should not be able to withdraw Turnus from the fight, and preserve him unharmed to his father Daunus."

617. *Nunc pereat*—"As it is, he must perish, I suppose." This is said in pretended resignation, but with a petted remonstrance implied. His blood she calls *pius*, as he is engaged in defending his country and his betrothed wife. Perhaps, too, it is anticipatory of line 620.

618. *Nomen nostra origine.* This means simply that he was of *divine* origin, his ancestor in the fourth stage being the deity Pilumnus. Perhaps, however, reference is made to Saturn, from whom Pilumnus was said to be descended. *Que* after Pilumnus is said to be equal to *nam*, but it is rather used in its explicative sense, as often, adding some piece of information more specific than what has preceded. See i. 2.

620. The idea brought out in this line is one which is very often found in ancient writers. Belief in the efficacy of large offerings has not yet, we fear, been banished from the mind of man.

623. (*si*) *Sentis me ponere ita*—"If you wish me to ordain it so;" or, "If you understand me to ordain it so." With this passage compare Hom. Il. xvi. 440 sqq.

625. *Vacat*, etc.—"I am at liberty to indulge you so far;" or, "It is allowed me."

628. The ellipse after *quid si*, Wagner would fill up as follows: *Quid facies, si p. tam a te, ut mente des id, quod voce dare gravaris?* But it is difficult to suggest any very proper sentiment to fill up the blank: we often begin a sentence thus, in making a diffident request, verging on the borders of a *remonstrance*, "What if you," etc., when we scarcely know what words we should supply to complete the question begun by "what;"—perhaps our *mind* says, "What would you think of" doing so and so; i.e., "How would it do to act thus?" Translate, "What if you were to consent mentally to that which you are loath to grant verbally, and what if this life [*which I intercede for*—such is the force of *haec*, which has reference usually to the speaker] should be confirmed [*maneret rata*] to Turnus?"

630. Observe *nunc manet* immediately following *maneret*, and note how compassion is excited by the application of the verb to two ideas so contrary as the *fixedness* and *permanency* of earthly life, and the *certainty* of a miserable death. *Nunc*—"as it is."

631. *Aut feror vana veri*—"else I am kept in ignorance of the truth." *Vana*—"empty," "*without grounds* for deciding," "uninformed of." The genitive is used after *vana*, in Greek fashion, instead of the abl., or the abl. with a preposition.

Quod is by some considered a conjunction, "but." By others it is taken as the accus. after *ludar*, on the principle that "intransitive verbs may have the accusative of pronouns and adjective pronouns in the neuter gender, in order to express, in a general way, the *direction* in which a feeling or condition is manifested." See Zumpt Lat. Gr. § 385. Compare also note, Æn. i. 67. *Ut* is for *utinam*. ["*But*, or,] *In which* I pray that it may rather turn out that I am mocked with a groundless dread, and that thou, who canst, art altering thy decrees towards a happier result."

636. *Cava nube*—see note on Æn. ii. 360. "Then an airy and pithless (*sine viribus*) phantom, formed to resemble the person (*in faciem*) of Æneas,—a portent wonderful to behold—the goddess in the hollow cloud equips with the weapons of the Trojan,—both the shield and the crested helmet of his divine head she imitates,—she supplies unmeaning words, she gives sound without significance [or, the power of voice without a mind to suggest], and she counterfeits his gait as he goes. Such was the image, as are the forms which, it is said, flit about when death has passed upon us, or as those dreams which mock the slumbering senses."

648. *Turbidus*—"in a tumult of exultation and delight," ideas which, though not expressed by *turbidus*, are suggested by *animo* and *spem*. Servius says it is equal to "*tumens, elatus arrogantia*."

652. *Nec videt*, etc. "Nor does he perceive that it is the wind that bears onward the object of his joy," i.e., that the object of his joy is a mere phantom, without nerve or strength, and the sport of the wind. Or we may take the phrase as figurative, meaning that his joy is groundless.

654. *Scalis et ponte*—the ladder which was set at the bows of the ship to embark or land passengers, and the *pons*, or "gangway," a broad plank or platform, to put on board such things as the *scalae* were unsuited to. See above, 288, note and cut.

655. *Osinius* is supposed by some to be the same as Massicus, mentioned in 166, above; by others he is thought to have been the Lar of Clusium, and a general under Massicus.

660. *Revoluta aequora*—"the refluent sea." But as "the tides in the Mediterranean are slight, and in most parts scarcely perceptible, not rising to more than a few inches," we can hardly imagine that the force of such an ebb tide would carry out to sea the vessel into which Turnus bounds. We must therefore suppose that the poet meant to attribute it to divine agency, for he must have been aware that neither Greece nor Italy had tides. The current of the Tiber would carry the ship so far, but not all the way to Ardea.

666. *Ingratus salutis*. Observe the gen., and see above, note, 631, *vana veri*.

667. On *duplices*, see note, Æn. i. 93; and on *tendit*, ii. 688.

670. *Quae fuga*, etc.—"what a disgraceful flight bears me away, and how degraded (does it make me) in character." Some copies read *reducit*, and others *reducet*, but the former has most MS. authority. After *reducit* we are to supply *ex acie*—"bears me away from the battle."

671. *Iterum videbo*—"shall I ever again look on," i.e., with what face (how) can I again behold.

672. *Quid manus*, etc., i.e., *quid fiet de manu illa*—"what will become of that band?" Gossrau and others would supply *dicet*, but the remainder of this line, and the two following ones, show that Turnus is now thinking rather of their fate, than of what their estimate of himself will be.

673. *Quosne*. This reading, instead of the more simple and common one *quosque*, is adopted by Wagner, Forb., etc., and explained as a double interrogative, like *quine* in Hor. Sat. i. 10, 21; *quaene te manet vita*, in Catull. 8, 15; and *quemne ipsa reliqui* in the same writer, 64, 180; or as a mixture of interrogative and relative (*eosne reliqui et quos reliqui*). It appears to us, however,

that a much simpler, and, at the same time, more suitable interpretation, is afforded by resolving *quos* into its equivalents, *et hos* (for, as already stated, i. 232, a relative, whether pronoun or conjunction, is equal to a demonstrative and a conjunction). The lines we consider as spoken by Turnus with bitter and self-upbraiding feelings, and we translate them thus: "And have I—O accursed act!—abandoned all these on the brink of a hideous death, and do I now see them straggling in flight, and do I hear the groans of the falling?" In soliloquies of regret for bad fortune, or ill-managed affairs, or in self-reproaching reflections, we often thus begin our sentences with an "and," which connects our coming words to some fancied utterance or thought which has preceded. Anthon says *quosne* is equal to *eosne*, but this is absurd.

675. For the common reading *dehiscet*, the subjunctive *dehiscat* is adopted by Wagner, and almost all succeeding editors, on the ground that "Turnus pronounces this very thing most miserable, viz., that even though he exceedingly desired it, yet he *could* not be swallowed up by the *earth*, as he is now borne on the surface of the *sea* —a *doubt* and even impossibility which *potius* in the following line shows was present to his own mind." All readers of Homer will at once call to mind, τότε μοι χάνοι εὐρεῖα χθών.

677. *Volens*—"heartily." Observe the great force lent to the expression by the use of the proper name *Turnus*, instead of the pronoun *ego*. "It is Turnus himself prays to dash this his bark against the pointed crags or rocks, and to hurl it on the merciless shallows of some boiling quicksand." *Syrtis* is to be taken as the gen. sing., governed by *vadis*, and not as the accus., equal to *in Syrtes*.

680. *Fluctuat animo*—"he wavers in his mind, (inclining) now to this resolve, now to that."

681. *Induat sese mucrone*, an inverted construction, meaning to clothe, as it were, and entirely conceal the blade in his own body. Some books read *mucroni* in the dat., in which case the phrase is similar to that used by Caesar, B. G. vii. 73, *se ipsi acutissimis vallis induebant*, and may be translated, "fell upon the blade." *Exigat*, next line, is stronger than *adigat;* it means to drive the *whole sword through*, how large soever it be.

686. *Miserata animo*—"pitying him in her mind." Some copies, however, read *animi*—"pitying his emotion," "his excited feelings."

691. *Uni—uni.* For other examples of the repetition of a word *(anadiplosis)*, see above, 180, 400. *Uni*—"against him alone." *Omnibus* agrees with *odiis*.

698. *Atque* is here again epexegetical—"with a stone, [with a stone, did I say?] ay, even with the huge fragment of a mountain."

699. Observe the two accusatives after *occupat*, Latagum being the immediate object, and *os faciemque* the "accusative of nearer definition,"—the first giving the whole, the second the part. This is called by the Greeks, σχῆμα καθ᾽ ὅλον καὶ μέρος. See xii. 161.

Succiso poplite—"with severed hamstring."

701. On *donat habere*, see note, Æn. i. 66.

704. *Face praegnans.* Hecuba dreamed that she was to bring forth a torch. Her vision was fulfilled, for it was this son, Paris, who *lit up the fire* of war destined to prove the destruction of his native country. Homer makes Hecuba the daughter of Dymas; but in Euripides "Hecuba," she is called the daughter of Cisseus.

705. For *Paris* the vulgar reading is *creat.* The extraordinary acuteness of Bentley led him to suggest *Paris* instead of *creat* to avoid the repetition of the idea contained in *dedit*, and to provide a subject to *occubat.* Potter testifies that he found Bentley's conjecture verified by six Parisian MSS.

706. *Ignarum*, i.e., *ignotum*, in a passive sense, "unknown to fame." Though born on the same day, and though brought up together, how different have been their destinies, and how remote from one another do they now lie!

708. *Vesulus*, now *Monte Viso*, a peak of the Cottian Alps, and the source of the river Po.

As Mount Vesulus and the Laurentian marshes are so far separated, we must take *multos palus Laur.* as applying to a different boar from that of Vesulus.

709. *Laurentia palus*, i. e., the marshy land around Laurentum.

711. On the hunting net, see note, Æn. iv. 131. *Substitit* is equal to *subsistere solet.* See note, Æn. iii. 681.

Inhorruit armos—"erected the bristles on his shoulders."

712. *Irasci*—"to be so enraged as to acquire boldness from his passion."

714. *Cunctatur*—"He, however, undismayed, hesitatingly turns towards every point," being undecided on which to make a rush. The lines beginning *Ille autem*, and *Dentibus*, are usually put after *Missilibus longe*, instead of before *Haud aliter.*

720. Observe the last syll. of *profugus* long by arsis. Acron was from *Corythus*, i.e., *Cortona*, and though betrothed was not

yet married. *Miscentem*—"throwing into confusion."

722. *Purpureum pennis*, i. e., *purpureis pennis*. Translate, "All bright with a plumed crest, and with a purple robe, (the work) of his betrothed wife."

723. *Impastus*, i.e., "ravenous." *Stabula* does not mean the *stalls*, but the pasture grounds — "the stations" allotted to the flocks for feeding. They are called *alta*, either because they are in the mountain glades, or because, being in the woods, the trees in them (the *Saltus*) are high; or perhaps better still, because the pasturage is *deep*, and the grass long and luxuriant.

725. *Surgentem in cornua*. It is easier to fancy that attitude of the stag which suggests this phrase, than to express in words its exact meaning. Cf. Æn. i. 189, *capita alta ferentes*. See also Ovid, Met. x. 538, *celsum in cornua cervum*, and below, Æn. xii. 104, *Irasci in cornua*. The stately motion of the stag advancing with head erect, and with every prong of his branching antlers displaying life, animation, and energy, makes us extend the corporeal idea of the beast to the very tips of his horns, and judge of his height by their altitude.

727. *Lavit*. On this word Forbiger remarks that "Virgil never uses the 3d sing. pres. but in the form *lavit*, although in other parts of the verb, *lavant*, *lavabant*, *lavabo*, *lavandi*, he follows the first conjugation." Jahn says that "Horace always uses the *lavĕre* (3d conjug.) forms, except in the participle *lavantes*; while, on the contrary, Ovid seems to have been entirely ignorant of this *lavĕre*." *Improba*—"greedy," "insatiable," "persevering in mischief." See Geo. i. 119, where the wild goose is called *improbus*, from its very great voracity, displayed in the tearing up of plants, roots and stalk, and from the mischief it therefore does to the crops.

731. *Infracta*—"broken in his body." It often happened that the weight of the spear shaft caused the wood to break near the iron, especially if the point had come in contact with a bone of the wounded warrior. *Fugientem*, in the next line, means simply, "with his back towards him."

734. On the position and use of *que* here, see Geo. i. 142.

735. *Furto*—*fortibus*—the similarity in sound between these two contrasted terms is not accidental, but intended.

736. *Abrectum*, i.e., *dejectum*, *prostratum*. In 738 join *conclamant secuti*, "unite in singing the pæan, following his example."

739. Those about to expire were supposed to have a prophetic power, as we see from Cicero, de Divin., Plato, Phæd., and Apol. Soc., etc. etc. All will remember the warning given to Hector by the dying Patroclus, and to Achilles by the dying Hector

743. This speech of Mezentius is one usual to those who wish to put an end to such a conversation. It is supposed, however, to be ironical, as is required from him, who, we are told in vii. 648, was a *contemptor divûm*, and who, in line 773 of this book, declares that his god is his right hand and his weapon.

745. *Ferreus somnus* — χάλκεος ὕπνος, of Homer.

746. For an explanation of the syntax called "*constructio praegnans*," exemplified in the phrase *clauduntur in noctem*, see note, Æn. ii. 18. In the following lines the Latin names denote Latins, and the Greek names Trojans. The Latin names are for the most part derived from rustic operations or objects, as Cædicus from *cædo*, Rapo from *rapum*, or *rapa*, a turnip.

749. *Lycaonium*—"son of Lycaon." See 123, above.

754. *Longe fallente sagitta*, i.e., with an arrow which carries a long way, and which, on account of the great distance whence it is shot, is unobserved by him against whom it is aimed.

756. On *pariter*, *pariter*, see viii. 545. *Ruebant*—"fell prostrate." Some copies read *cedebant* instead of *cædebant*, in which case *ruebant* will mean "took to flight."

758. *Inanem iram* — "fruitless rage;" fruitless because not giving the victory to either side. *Amborum*, "of both parties." Observe the change of construction from *iram* in the accus. to an infin. mood, *esse*, the clause *tantos esse labores* being co-ordinate with *iram*, since both depend on *miserantur*. See note, Æn. ii. 5.

763. *Turbidus*, scil., *ira*, *furore*. On Orion, see Smith's Dict. of Biog. and Mythol.

771. On the monosyllabic termination of the line, see note, Æn. ii. 250. *Mole sua*—as a rock stands firm by its own gravity and balance, so does Mezentius by his bulk.

773. It is best to remove the commas usually put after *dextra* and *deus*, since the order is, *dextra et telum mihi adsint deus*. See above, 743.

774. *Voveo*, etc. "I vow you yourself, Lausus, as the trophy (to be) clad with the armour torn from the body of the robber Æneas," i.e., he means to clothe his son, Lausus, in the armour of Æneas, the young man serving for a trophy-block. As Mezentius owns no god, the trophy is to be erected to his own bravery.

777. The spear of Mezentius glances from the heaven-made shield of Æneas, and pierces the groin of Antores.

780. *Haeserat*—"had clung to," "had remained firm to his person and interest." *Alieno vulnere* — "a wound intended for another."

784. *Cavum aere*, i.e., concave, and made of bronze. *Trious tauris*, i.e., with three bull *hides*.

786. *Haud pertulit vires*—"it did not continue its force throughout."

788. For *femine* the vulgar reading is *femore*, but the former has the sanction of the majority of MSS.

791. *Mortis casum.* The latter word is added to signify the very great disaster in the death of one so young, so affectionate, and so brave. Lausus appears to us in a most favourable light, as the devotedly-attached son of a father, who, though impious, and detested by his fellow-men, and detesting them in turn, yet exhibits tokens of the strongest natural affection and gentle regard to his own offspring.

792. *Vetustas* generally refers to the past, but here to the future—"distant posterity." *Tanto operi*—"to so noble a service," viz., the saving of his father. Some take the words as referring to the Æneid, as a *magnum et nobile opus.*

794. *Inque ligatus* for *inligatusque* (*illigatusque*) by tmesis—"entangled," "impeded" by the spear which had passed through his shield, and penetrated his groin.

796. *Proripuit* is read by Wagner, etc., instead of the vulgar *prorupit*, and it seems much more suitable, as it implies haste and quickness, while the latter signifies *strength.* As Æneas rises (*assurgentis*) to inflict the blow with greater vehemence, Lausus falls beneath his hand.

799. *Socii*, etc.—his companions, shouting loudly, second his efforts. *Abiret* is in the subjunctive mood, as expressing *wish* and *inclination.* See Æn. i. 5.

803. With this simile compare Hom. Il. xii. 156, and Ovid, Met. v. 158.

805. Observe the *homoioteleuton* [see iii. 656], or *similar ending*, in *arator* and *viator*; and the anaphora [see iii. 247] in the repetition of *omnis.* These defects have made some critics consider the passage imperfect, and one of those which the poet had marked out for revision and alteration. But this is hyper-criticism.

806. *Amnis ripis*—"the banks of a stream." This refers, of course, to a deep bank, hollowed out by an impetuous torrent. There are many such *gulleys* in southern countries, where the rains are sudden and heavy, or in mountainous regions, where they are frequent, and where the quickly-swollen stream gains force to wear away the soil, by the great incline of its channel.

808. *Exercere diem*—"to employ the day in labour."

809. *Nubem belli*, νέφος πολέμοιο. "Æneas sustains the cloud of battle till it exhaust its thunder," i.e., in the hope that it may soon abate in violence, the subjunctive expressing the *wish* that it may soon cease, and the *intention* of enduring still, as above, 799.

814. *Extrema fila legunt*, i.e., gather the straggling fibres to spin the last part of the thread of Lausus' life. *Exigit*—see above, 682.

821. The feelings of pity attributed to Æneas as he looks on the youthful warrior lying in his gore, and the softness of a father's heart displayed in the touching recollection of Ascanius and the chances to which he is exposed, are eminently calculated to excite our compassion, and render our interest in the scene and the characters more intense.

824. For *subiit*, the reading adopted by Wagner, Jahn, Forb., etc., many editors have *strinxit*, but without sufficient MS authority. *Imago pietatis*, etc., i.e., Æneas pictured in his mind the effect that such a scene would have on him, were he as a father looking on his dead son, Ascanius.

825. *Pro laudibus istis*—"for these great merits of yours," viz., his bravery in confronting a superior warrior, and his filial piety in endangering his life for his father's safety.

827. *Habe arma tua.* It was reckoned a great honour to the dead not to despoil him; and it was customary to bury along with men those things which they had delighted in when alive.

828. *Si qua est ea cura*—"if that be any satisfaction to you" in your death; "if you care for that."

830. It is some consolation in defeat to think that one has been worsted by a worthy antagonist.

835. *Procul*—"hard by," as in Ecl. vi. 16.

838. *Fovet*—"supports," "eases." *Foveo* properly signifies to foment with either hot or cold applications. Hence it means generally "to tend," "take care of," in the most suitable way. We have translated it "supports;" an idea which seems most applicable, when we remember that the neck was unwounded, and when we take into account the word *anhelans.*

On the construction *fusus barbam*, see Æn. i. 228.

839. *Multum remittit*—"often despatches." Some editors, Wagn., Jahn, Gossr., etc., retain the vulgar reading *multos.*

845. *Tendit palmas ad coelum.* This is rather at variance with the usual character of Mezentius—see 743, 773. *Inhaeret corpore*—"fondly clings to the body." Some books read *corpori*, but Virgil does not elide a long vowel except after another long syllable.

849. *Morte tua*—"at the price of your death." Instead of *exitium*, in the next line, some books read *exsilium*, but Mezen-

tius speaks of exile in 852. The former has much better MS. authority. The meaning is: Death was formerly a matter of less consideration, as it affected only externals, viz., my body; now, however, it cuts my inmost soul, "the wound is driven deeply home:" I go to death with my mind distressed by the considerations that my son does not survive me, and not only so, but that he was slain in my defence.

853. *Debueram*, with *si* omitted. "Since I had become liable to punishment to satisfy the claims of my country and the enraged feelings of my fellow-citizens, I would that," etc.

857. *Vis*, i.e., his *diminished* strength impedes him, and renders his movements less active. Cf. Livy, *aetate et viribus gravior*, ii. 19.

858. *Haud dejectus*—either "not downcast in mind," or "not shaken in his resolve to rush on death, and leave life."

860. There is something very affecting in this address of the now childless and friendless Mezentius to the sole surviving companion of his former years. The mind of man is prone to find a confidant even amidst the brutes, more especially among those of them which have been familiar to us.

863. *Lausi dolorum*, either my grief *for Lausus*, making *Lausi* the objective genitive (see Æn. i. 462, note); or the griefs of Lausus, viz., his wound and death. In this latter case *Lausi* would be the subjective genitive.

865. *Credo* is inserted parenthetically in Wagner's opinion, and *jussa pati* is governed by *dignabere*. For an explanation of the change of syntax from an infin. mood as the object of a verb, to the accusative of a noun, see note, Geo. i. 25; Æn. ii. 5, and iii. 180.

869. On the syntax, *fulgens caput*, see Æn. i. 228.

870. "In that one heart there burned a keen sense of shame [for his flight], and a fired ardour for battle, together with deep grief commingled." Some copies read *imo* for *uno*.

872. This line is wanting in all the best MSS.; it was doubtless inserted by some later hand from Æn. xii. 668.

874. *Æneas agnovit enim*. The presence and position of *enim* here render the phrase difficult of explanation. Heyne considers *enim* as equal to *enimvero*, "of a truth." Wagner writes *agnovit enim* in brackets, and takes *que* as coupling *laetus* to the *idea* expressed by *agnovit enim*, the keen feeling of the poet running away with his regard for close and exact syntax. In this view we may translate thus: "Æneas, for he recognised him, and being (was) rejoiced thereat, prays as follows." Others again take *enim* as suggestive of a supposed clause, like the Greek γάρ, and interpret, "Æneas recognised him, [for *(enim)* why should he not, since he had already fought with him?] and being rejoiced prays as follows." All of these methods are so unsatisfactory, that we are at a loss to select the "least of evils." We must look on the passage as one of those marked out by the poet for revision and alteration. A few inferior MSS. read *cum* for *enim*.

875. *Faciat*, i.e., "cause" that you engage with me in fight.

880. *Nec divum parcimus ulli*, i.e., I regard not the gods—I neither fear death, nor do I dread any one of the gods, even those whom you, Æneas, mention (in 875). May not Mezentius refer to the divine origin of Æneas, in a taunting and bitterly sarcastic way? "I have no particular dread of death myself, nor have I any superstitious scruples about inflicting a wound on any deity;" (this is said with derision either in reference to the pedigree of Æneas, or to the assistance rendered to the Trojan hero by his mother Venus in the combat with Diomede, which story we must imagine was by this time known to Mezentius). The following line would seem to confirm this view, its *venio moriturus* answering to *nec mortem horremus*, and its *haec* TIBI *porto dona*, to *nec divum parcimus* ULLI. Without such reference the defiance of heaven is introduced in a rather uncalled for manner.

883. *Figitque volatque*, i.e., *figit volans*. *Aureus umbo*—the boss and some other parts were of gold, but the shield generally was of bronze.

892. *Tollit se arrectum*, etc. As it is not at all natural that a horse wounded in the forehead should kick with his *hind* feet, we agree with Wagner, Forb., etc., in applying *calcibus* here to the fore feet, and in understanding the passage in this way, that the horse when wounded reared violently, and pawed the air; that he thus fell backward on the *top of his master* (*secutus ipse implicat*), and overlaid him with his shoulder (*armo*). It may be said that *cernuus* means "with his head towards the earth," and that therefore the phrase must signify that the horse kicked with his hind feet and fell *forward* (*cernuus*) on his head. But, *first*, if he had kicked with his hind feet and then lost his balance through giddiness on account of the wound in the forehead, he would not have fallen *forward* like a *biped*, but to the *one side*; and, *secondly*, that if he had kicked behind he would have flung his rider so far forward as that his shoulder could by no chance have overlain the body of Mezentius. The matter, however, is one of small importance.

894. *Ejecto armo.* Some make *ejecto* refer to the rider, "and falling headlong he lies with his shoulder on the unhorsed rider." Others consider *ejecto* as an adj. belonging to *armo*, in the sense "he (the horse) throwing out one of his legs, lies upon him" (the rider).

895. *Incendere* is often used in the signification, "to do anything with great *fire* and energy;" hence it means "to make a thing great," as here "to make a great shout." The φλέγειν of the tragic poets, in the sense of ἐγείρειν, probably tended, if not to suggest, at least to confirm this use; but indeed it may be said to be a general feature of all languages and all people, to associate the idea of *fire* and the process of its kindling with all operations of *gradual growth*, especially with the propagation of a shout which is caught up from one to another, and which increases in intensity and danger as it meets with matter calculated to receive and to fan it.

899. *Suspiciens auras*—"looking up to heaven;" *hausit*—(he drank in, i.e.) "he eagerly gazed on the sky, and recovered his consciousness."

903. On the mode of adjuration, *per si qua*, etc., see Æn. ii. 142.

906. *Concede me consortem*, scil., *esse*, i.e., *facias me consortem*.



[DEAD WARRIOR.—*Mus Capitol.*]



[FUNERAL PROCESSION.—*Bartoli Admiranda.*]

BOOK ELEVENTH.

ARGUMENT

ÆNEAS raises a trophy to Mars over the slain Mezentius, and sends the dead body of Pallas to Evander, for the celebration of funeral honours (1-99). A truce for twelve days is granted by the Trojans to the solicitations of the Latins, for the burial of the dead, in which duty both parties occupy themselves (100-224). Venulus, who had been sent on an embassy to Diomede to beg assistance, returns with an unfavourable reply; and Latinus, baffled in this hope, proposes, at a council of war, to send ambassadors to Æneas to sue for peace (225-335). While Drances and Turnus indulge in mutual recrimination, Æneas prepares an attack on the city; and this becoming known at Laurentum, the council is dismissed, and steps taken to defend the town (336-485). Turnus devises measures to defeat the object of Æneas, and to surprise him by an ambuscade (486-531). The history of Camilla (532-596). The cavalry battle is described, as also the deeds and death of Camilla (597-835). Aruns, the slayer of Camilla, does not long enjoy his triumph, but he in turn is killed by an arrow discharged by one of Diana's emissaries: the Rutulians, being disheartened by the death of Camilla, take to flight, and preparations are made by the Trojans for besieging the town (836-895). Turnus, when he hears the fatal news, hastens from the place where he had concealed himself in ambush; but the night being near at hand, both parties suspend operations, and encamp before Laurentum (896-915).

3. *Praecipitant curae*, i.e., his anxiety urges him exceedingly to give due time and attention to the burial of the dead. *Funere*, scil., of Pallas.

4. *Eoo primo*—(1) To "the god of morning (Lucifer) first of all." (2) "At early dawn," (see iii. 588), to pay sacrifices to the gods.

6. *Tumulo.* It was customary to erect trophies on artificial hills, if natural ele-

vations were not to be had. Pompey raised his trophy over the Spaniards on the Pyrenees.



8. Mars is sometimes called "Bellipotens," and sometimes "Armipotens." So Vulcan is designated "ignipotens."

Aptat—"he fits," viz., to the oak, which formed the trophy block.

9. *Tela trunca viri*—"the broken spears of the hero." It was usual to break the iron head off before placing it on the trophy. *Bis sex*, i.e., "very often," a definite number being put for an indefinite, as is common in all languages.

11. *Eburnum ensem*, i.e., his sword with an ivory handle, or with the scabbard adorned with ivory.

14. "An affair of the greatest moment has been accomplished, my men. Let all fear be absent as to the future of the war these are the spoils and the first fruits wrested from a tyrannical king, and here in my power is (all that is dangerous of) Mezentius." *Hic* may also be taken as the nom. sing., to agree with Mezentius, or to be in apposition to it—"and this is Mezentius in my hands."

18. *Arma parate animis*—"in your mind get ready your armour," i.e., "wish for arms," "desire arms;" and "in hope anticipate the war."

19. *Vellere signa.* The *pulling up* of the standards refers to the Roman custom of fixing the "colours" in the camp when halting, and taking them up again when setting forth on the march. If they were easily taken up, it was a good omen; but if not, the reverse.

22. *Que* after *inhumata* is epexegetical (see note, Æn. i. 2), and is to be translated, "even," "that is."

24. Observe the recurrence of the "verb of saying," *ait*, in the middle of the speech. The change of person from *mandemus* to *decorate* seems to have suggested its repetition. Some have supposed that the object was to add force to the words uttered,

25. *Hanc patriam*, i.e., "the new settlements in Italy."

30. *Limina—ubi.* The corpse was wont to be "laid out" in the atrium, with the face towards the door, as if ready to go forth.

31. *Parrhasio Evandro.* On this hiatus, see Æn. i. 16, note. On the term *Parrhasius*, see viii. 344.

32. The office of *armiger*, θεράπων, was one of high trust and distinction. It generally implied almost equal courage and military skill in the attendant as in the master. Thus Achates was the armiger of Æneas; and Automedon of Neoptolemus. In this case, however, the duty of Acoetes seems to have been that of guardian and trainer rather than companion and fellow-fighter.

35. *Moestum* is here used in an active sense—"their sorrow-betraying hair." The Trojan females dishevelled their hair, and allowed it to float loose in token of their sorrow. As in Homer's time, so in many later, and even in some modern nations, wailings for the dead are led principally by the women.

38. *Moesto luctu*—"by the dismal sounds of grief." Peerlkamp would read *misto* for *moesto*, to prevent the latter word from recurring so soon again after line 35.

40. *Lēvi pectore*—"in his smooth" (i.e., "boyish," "downy"—not yet covered with coarse hair) breast. So *nivei*, above, is expressive of the freshness and clearness of youthful beauty.

42. *Cum laeta veniret*—"when she came to my assistance with joyous influence."

43. *Ne videres, neque veherere.* These two phrases are not contrasted, but the second, the result, is represented as arising from the former. *Neque* is equal to *et ne* (i.e., *et ut non*).

45. *Promissa.* The promises are not recorded, but we easily imagine that they were assurances, to a certain extent, of the safe return of Pallas, and of Æneas' great care of the youth in battle.

47. *Mitteret in magnum imperium.* These words are differently understood: First, Heyne takes them to mean, "When he dismissed me to take possession of (to found) my great empire," i.e., the empire, subject of so much prophecy, and afterwards advanced to so immense an extent by the Romans. Secondly, Peerlkamp interprets, "to my great command," viz., the leadership of the Tyrrhenian army. But as *mittere in* with the accus. rather implies *hostility*, we feel constrained to differ from the above explanations, and to suggest that the meaning is, "When he sent me [i.e. not *sent* me as the Fates or the gods would do, but simply dismissed me with his blessing

as I was parting from him to go to the war] *against* a mighty empire (or nation)." We are led to this opinion both by the connection, *metuens moneret—acres viros—proelia cum dura gente:* and also by such prophetic references to the difficulties Æneas would experience in founding his empire, as the following: Æn. i. 263, *Bellum ingens geret Italia, populosque feroces contundet;* x. 87, *gravidam urbem bellis;* iv. 229, *Italiam gravidam imperiis* ("teeming with powerful nations") *belloque frementem.* See note on iv. 229, explanation 3.

50. *Fors* is often used as an adverb, "perchance," "perhaps." See note, Æn. ii. 139. *Cumulat*—"piles," or "overloads."

51. *Nil debentem coelestibus.* The idea is, that Death pays all a man's debts, even those due to the gods above; after death we are in the power of the *dii inferi.* Special reference may, however, be made to vows offered by Pallas (or by his father—see 50) for his safe return; and for these he is of course not responsible now that his prayers have not been granted.

56. *Nec sospite*, etc. "Nor shalt thou as a father (be compelled to) wish an accursed death to your son, saved" (by disgraceful flight); i.e., You will not be forced to curse your son, and wish him an unhappy end, in consequence of his having disgraced his name and lineage, while he saved his life. This is Peerlkamp's idea. But Servius and Heyne refer *optabis* and *funus* to Evander himself. "Nor will you wish to yourself a miserable end (a premature and unnatural death) by reason of your son being saved through dastardly conduct." i.e., you have not a son whose disgraceful and cowardly conduct would make you wish you were dead, even by a *horrible* end.

59. *Haec deflevit*—"ended these lamentations." In connection with the following passage, let the student read carefully in his "Roman Antiquities," Ramsay, or Boyd's Adam, the sections on the Burial of the Dead.

64. *Crates et feretrum*—"the wicker work, even (or, *that is)* the bier." See above, line 11, note. A wicker work bier was hastily constructed. On the *feretrum*, see vi. 222, note and woodcut.

66. *Obtentu frondis* — "by a screen of leaves." *Agresti stramine*—"a rustic litter" (a *stretcher).* Wagner explains, "*virenti fronde substrata.*"

69. *Languenti hyacintho*—"the drooping hyacinth." The term *languens* is most appropriate to the flower, and to the fable of its origin. Such comparisons are so plentiful in the poetry of all nations, that it is unnecessary to quote any special passage.

72. It was customary to burn garments and other precious articles along with the dead body, as here the robes, etc.

75. *Fecerat et discreverat*—"which Dido had made—ay, and *(et)* she had parted the warp with a fine thread of gold." See above, 21 and 64. Dido had beautified her web by inserting at intervals longitudinal threads of gold.

77. *Amictu*, i.e., with the second of the two robes he covered the head, the first being employed to envelop the body

81. *Manus—quos*, a short expression for *manus eorum (juvenum) quos.* Or it is perhaps more simple to consider this filling out unnecessary, and to take the phrase as exhibiting a striking instance of the *constructio ad intellectum*, otherwise called synesis, (Συνεσις), which see explained in note, Æn. i. 70; iii. 676. See also Ecl. ii. 71, and below, 172 of this Book.

82. *Caeso sanguine*—see above, x. 520, *captivo sanguine*, and note. For *sparsuros* some editors read *sparsurus*, from MSS. of the highest character. The sing. represents Æneas as much more decidedly and immediately the avenger of Pallas.

84. *Duces ferre truncos.* Observe the two accusatives joined to the infin., the one expressing the subject and the other the object. This is contrary to the grammatical rule laid down by Quinctilian, Inst. vii. 2, 16; but here there is no ambiguity arising from the use of the double accusative.

87. With *projectus* supply *est. Sternitur*—"he falls, and lay stretched upon the earth with his whole body." *Currus* means a Rutulian chariot, not a Trojan.

90. *Humectat ora.* So the horses of Achilles are represented by Homer as weeping. Immediately before the death of Julius Cæsar, horses are said to have wept in like manner. As Roman men of high rank were wont to lay aside their ornaments at funerals, so here the horse is represented as divesting himself of his *phalerae*, trappings.

96. *Alias ad lacrimas*—"to other objects of lamentation," viz., the Trojans and others who had been slain in the battle.

97. *Salve—vale.* For the ceremony of bidding good bye to the dead, see note, ii. 644, but especially iii. 68. We are not to take the words *salve* and *vale* in their primary meaning, of course, but in their use of salutation and farewell.

101. *Velati ramis oleae*, i.e., bearing in their hands olive branches, adorned with fillets; see Æn. v. 366, and vii. 154, note.

105. *Soceris.* This word properly refers to Latinus, but is here applied to the people generally, as he was their head and representative.

111. *Oratis.* Observe that the last syllable is lengthened by the arsis.

112. Instead of *veni* in the perf. indic. we should have expected *venissem*, the pluperf.

subj. The indic. is often thus used for the subj. to express the *certainty* of the *result*, should the hypothetical part of the proposition be fulfilled. In the example before us, where the speaker's presence proves that the result has *actually* come to pass, the indic. is employed with peculiar propriety, the subjunctive, *dedissent*, imparting to *veni* a portion of its own conditional character. "Nor should I have come, as I *have* done, had not the Fates assigned the locality and the kingdom." See Zumpt, Lat. Gr. § 519; Madvig, Lat. Gr. § 348.

115. Observe *fuerat* in the indicative mood. See Ecl. i. 80. The subj. is not the proper mood in such phrases, but the indic., which is used in our own language, in Greek, German, etc. *Huic morti*—"such death as *these* slain have met;" not, "death at *this* hand of mine," as some interpret.

117. *His telis*—either, "these weapons I use," pointing out his own; or, "such weapons as these slain use." *Vixet* for *vixisset;* so *exstinxem* for *exstinxissem*, iv. 606; and *traxe* for *traxisse*, v. 786.

121. *Conversi oculos* * * *tenebant*, i.e., turning towards one another, they kept their eyes and countenances in the same steady attitude. See note on Æn. ii. 1.

126. *Justitiae mirer*. This is an imitation of the Greek construction θαυμάζειν τινὰ τινός. See 280, 416, and 73 of this Book. Jahn thinks that *justitiae* and *laborum* are governed by *laudibus* repeated from the preceding line. Some MSS. read *justitiam*.

133. *Sequestra* [from *secus = sequis (sequor)*] means properly a *mediatress*. Hence it may be translated, "under the protection of the peace." *Impune*—"without injuring one another."

137. *Olentem*, i.e., *odoratum*—"fragrant." On the cedar of the Greeks and Romans, see vii. 13, note.

140. *Replet*. Observe the rē, long. Some copies read *complet*. *Quae modo*, etc. —"which but recently announced Pallas as victorious in Latium."

142. *De more vetusto*. The poet, says Heyne, refers to an ancient custom of the Arcadians, which was common among the Romans, viz., the conducting of the funeral procession by night with torches and wax tapers.

145. *Jungit* is read by some MSS. instead of *jungunt*. Forbiger adopts the former, on the ground that Virgil joins a plural verb only to those collectives by which a plural noun is separated into parts (as xii. 277); or to those to which two verbs are added in the predicate, the one in the sing. and the other in the plural (as ii. 31). But we prefer *jungunt* as affording a beautiful example of the *synesis* construction. See note, 81, above

147. *Incendunt*—see note, x. 895.

150. *Procubuit* is used in an aoristic (and instantaneous) sense, while *haeret*, the pres., expresses continuance.

151. *Et via*, etc.—"and by reason of his grief, it was with difficulty that at length the passage of his voice was opened."

152. The connecting link between this and the following line is not very clear, and the opinions on the construction and explanation of the passage have in consequence been various. (1) Jahn, in his first edition, supposed the words *sed potius promiseras fore* to be understood before *ut cautius velles credere*, "*But you rather promised* that you would cautiously engage in dreadful battle." (2) In his second edition, he understands the passage in the directly opposite view, "*I only expected you would perish;* for you had not given your parent the promise that you would cautiously engage," etc. But this sober and calm view of the case is totally at variance with the preceding and succeeding lines, descriptive of the intense agony of Evander; and besides, the ellipsis is so violent as to be wholly inadmissible. (3) Thiel and Servius would put a note of interrogation after *Marti*, making *non* equal to *nonne*, as in Æn. ii. 596, "Did you not give the promise to your father that you would not engage?" etc. (4) Wagner and Forbiger make *ut* equal to *utinam*.

To the first of these explanations we object, (1) that the ellipsis is too long and too forced; (2) that the construction of *promittere* with *ut*, and the subjunctive instead of the accus. and infin., is, if not unprecedented (see Zumpt, Lat. Gr. § 602), at least very, very rare; and (3) that the use of *volo (velles credere)* after a *promise*, is unsuitable. To the second we have already offered our opposition, to which may be added arguments 2 and 3, above. To the third, Nos. 2 and 3 of our objections to the first mode are equally applicable. The fourth mode, while it avoids the faults of the others, and while it affords a reasonable sense and a proper grammatical construction to the separate clauses (for *ut velles*, instead of *utinam velles*, is quite defensible—nay, in this case is perhaps even more proper than *utinam voluisses*), yet fails, we think, in this, that it renders the speech of Evander *unnecessarily incoherent* and *unconnected*, and that it leaves *ignarus eram* of the following line entirely without point or application.

We therefore prefer to punctuate with a comma after *parenti*, and not with a full stop, as Wagner, nor with a mark of admiration, as Forbiger; and we suggest that *roganti*, or *precanti*, should be supplied after *parenti*. Indeed, the phrase *promissa dederas* implies a *request made*, and *haud ignarus eram* of line 154, can only refer to such a request, being inserted to explain

why Evander had felt it necessary to entreat caution on the part of his son. If *haud ignarus eram* is put in merely to account for the death of Pallas. [I am not surprised at your death, for I was not ignorant, etc.,] as the commentators seem to think, why should we not have the *present tense* to explain an event *present* and *only now known* to Evander? Moreover, bitter disappointment and wild grief do not readily nor willingly find apologies for the decrees of Fate, and the crushing afflictions which arise from them; and we do not think it at all likely that Evander is here, in his first utterances, endeavouring to mitigate the severity of the blow, or to lighten the load of his sorrow. Such an attempt would be wholly unlike the character of an aged man devotedly attached to a dutiful and only son. We therefore translate and connect thus: "These, O my Pallas, are not the promises you gave to [me] your father, *when I begged (roganti)* that you would ("wish," "make up your mind to,") determine to engage with great caution in the dreadful battle; *(and I entreated this)* for I was not ignorant how great was the influence of fresh glory," etc. The causal particle *nam* is very frequently omitted, as in 172, below. Servius says that some read (or wished to read) *petenti* for *parenti*; but this is, in Wagner's opinion, only the interpolation of some silly scribe.

156. *Propinqui.* It is on the proximity of the war that Evander lays the blame—had it been more distant, he should not have sent, or perhaps been called upon to send, his son.

162. *Obruerent Rutuli.* Wagner explains thus, "*debebant me telis obruere tum, quum te obruerunt.*" "The Rutuli should have overwhelmed with their weapons *me* following the allied arms of the Trojans—I myself should have (readily) given up my life—and this procession should now be bringing me home, and not Pallas." Others take *obruerent* as equal to *utinam obruerent.*

164. *Nec* is equal to *non tamen*—"However, I would not accuse you, O Trojans," etc., i.e., I do not by these complaints mean to accuse.

169. *Quin ego digner*—"But I *may not* [i.e., forbid that I should,] honour you with any other funeral," etc.

171. *Tyrrhenûm* is the proper reading instead of *Tyrrhenûmque*, which spoils the metre. The repetition of the noun serves for a copula.

172. *Nam* is omitted at the beginning of the line, as often. See 154, above, and note on 152, at end. Observe the curious construction, *tropaea quei*, and see, for an explanation, 81 above, note.

177. "That I drag out a hated existence, your right hand (i.e. my expectation of your valour,) is the cause, for you see it owes Turnus to a son and to a father." Resolve the relative *quam* into *et hanc*, or, better here, perhaps, into *nam hanc*.

179. *Meritis* and *tibi* are both datives depending on *vacat*. "This is the only place left open for you, for (the display of) your kind services to me (i.e., you have already conferred many favours, and now there remains but one as the *crowning* sheaf), and the only means by which you can establish your fortune."

180. *Vitae* is the dat.—"I do not seek joys for life." *Sed perferre*—"but to carry *the news* (scil., of the death of Turnus,) to my son to the Manes in the lower world." On the change of construction, from *quaero gaudia* to *quaero perferre*, see Æn. ii. 5; x. 758.

185. *Pyras.* The pile is called *pyra*, says Servius, when it is made up ready for use, and is only a heap of wood: it is called *rogus* when on fire; and *bustum* when consumed. The poet preserves this order, since he calls the heaps *pyras*, in 185; *rogus*, in 189; and *busta*, in 201.

187. *Conditur in tenebras.* This affords another instance of the syntax called "constructio praegnans," which will be found explained at Æn. ii. 18, note. On the ceremonies connected with the burial of the dead, and on the terms here used, consult Ramsay's or Boyd's text book of Roman antiquities.

194. *Decoros*—"beautiful." The epithet is not an idle one, as it was the most beautiful specimens of each separate offering which they presented.

196. *Non felicia*, i.e., with which they did not succeed in defending themselves.

197. *Morti* is to be taken as personified—"To Death." Heinsius writes it with a small initial letter, and considers it as the ablative for *morte*—"in death"—but this is absurd.

199. *Jugulant in flammam*—"slay them over the fire," i.e., slay them, and immediately fling them on the fire—another example of the *constructio praegnans*, on which see ii. 18.

201. On *Busta*, see 185. *Donec*, etc.—"Till moist night inverted the heavens spangled with brightly burning stars;" i.e., till morning.

205. *Avecta tollunt*—another example of the proleptic use of the adjective, which see explained in note, Æn. ii. 736. In Italy, it was at one period customary to burn the dead, and at other times to bury them; hence the double mode of dealing with them here described.

206. *Urbi*, i.e., *Laurentum*. Some think "each to his own city," but this is most unlikely. *Finitimos*, going before, seems to settle the question.

207. *Cetera*, i.e., *corpora*. *Que* is epexegetical—"even." *Caedis*—"carnage"—is put for *caesorum*, a case of the "abstract for the concrete." See ii. 579. *Nec numero, nec honore*, i.e., "neither counted, nor distinguished by special and individual honours."

211. *Ruebant* for *eruebant*—"tossed up," "searched out." It was usual to collect the ashes and bones on the second, or sometimes the third day, as here.

212. *Tepido aggere*—"a warm mound of earth:" warm either by reason of the pyres burning on it, or in consequence of the bones being buried in it while still hot. The former is preferable.

213. *Jam* is often used by the poets, in the transition to a new subject, especially if the events which it introduces have happened amongst, or simultaneously with, those already narrated. *In tectis*—"under cover," "in the houses," is opposed to "the *plain*," in which the scene has hitherto been laid; and lest any one should suppose that *tectis* applies only to the palace of Latinus, he adds, *urbe Latini praedivitis*. *Urbe* is not therefore in apposition to *tectis*, but is rather explanatory and independent of it. This is the opinion of Jahn and Forbiger, and it is evidently the right interpretation. The supposed apposition of *in tectis*, *urbe*, had staggered many commentators, and several suggestions had, in consequence, been made to remove the objection.

On the propriety of the epithet *praedivitis*, see Æn. vii. 170; and xii. 23.

215. *Cara* — "beloved," viz., by their brothers, when alive.

218. *Ipsum*, almost equal to *solum*—"him alone." Observe the apparent tautology in *armis* and *ferro*. The poets often lend force to an expression, and importance to an idea, by such a repetition.

223 *Obumbrat*—"screens."

226. *Super* for *insuper*. Forbiger and Gossrau think that *magna* is applied to Diomede's city, "because they expected great help from it."

227. *Nihil actum* — "that nothing had been accomplished after all the expenditure of so great labour." *Opus* is sometimes used in the same sense as *opera*.

235. *Imperio*, i.e., *pro imperio*—"in virtue of his sovereign authority."

239. *Ætola ex urbe*, i.e., the city which Diomede the Ætolian founded. See viii. 9; x. 28; and below, 246. *Remissos*—"sent back" without gaining their object.

242, 3. *Farier*, old form for *fari*. *Argiva castra*. i.e., the city Argyripa, on which consult viii. 9. So we have *Nova Troja*, built by Æneas, called *Troïa castra*.

246. *Argyripam, patriae cognomine gentis*. It was probably only a mere etymological fancy which derived the name Argyripa from Argos Hippium of the Peloponnese. Diomede's connection with it is also doubted. See Mr Bunbury in Smith's Dict. of Geography, under "Arpi."

It is not correct to say that Diomede was an Argive—he was an Ætolian, but by his wife Ægialea, the daughter of Adrastus, king of Argos, he had a claim on the Argive throne.

247. *Victor*. He had assisted Daunus against the Messapii, on the condition that he should receive part of the conquered territory, and as they were successful, he now enjoyed the fruits of his victory. Garganus is a well known mountain and promontory in Apulia. *Japygis* is the gen. of the subst. Japyx, put for the adj. *Iapygius*.

250. Observe the change in construction from *docemus nomen* to *docemus qui intulerint*, and see note 180, above, with the references there given. After *attraxerit* supply *nos*. On *Arpi*, see above, 246; x. 28; and below, 428.

252. *Fortunatae*—"blessed," because once ruled over in the "good old times" by Saturn. *Ausonii* for *Ausones*.

254. *Ignota bella*—"wars of which you have very little idea," as we should say. Others think that *ignota* means simply "with a strange nation," but this would be very tame and common-place.

255. *Violavimus* — "done violence to," "polluted." The verb *violare* is used, as the objects injured were sacred, and the special care of the gods. The mishaps which befell the different Grecian chiefs who took part in the Trojan war are detailed by Diomede.

257. On *Simois*, see i. 100. *Premat*, i.e., holds down beneath his waters. *Supplicia* and *poenas* are strong expressions, having reference to *violavimus*, in 255.

259. *Manus*, etc.—"a company to be pitied even by Priam." Compare Æn. ii. 6 sqq.

260. *Sidus Minervae*—see i. 39—i.e., a storm sent down by Minerva, for the constellations were supposed to be the cause of tempests. *Que* is epexegetical. "The Euboean rocks. and (among them) the avenger Caphareus." Caphareus was a promontory in the S. E. of Euboea, dangerous to ships, by reason of sunken rocks and whirlpools; and noted for the destruction of the Greeks on their return from Troy. It is now called *Cavo D'Oro*, or *Xylofago*. *Ultor* refers, of course, to the shipwreck of Ajax Oileus, as a punishment for his sin against Minerva. He was one of those who suffered *poenas scelerum*, 258

261. *Abacti*—"driven from their course." Proteus was king of Egypt, according to one version of the legend regarding him. and had his residence in the island of Pharos. He is said to have taken Helen from Paris, substituting to the Trojan a phantom in her

stead, and to have restored the real woman to Menelaus, on his return from Troy. In imitation of the phrase *columnas Herculis*—"the pillars of Hercules," an expression denoting the extreme limit of the world in a westerly direction, the poet uses *columnas Protei*, to signify *very remote regions. Adusque*, i.e., *usque ad:* so *abusque* for *usque ab*. With the passage in the history of Menelaus, compare Odyss. iv. 81 sqq., and 351 sqq.

263. *Exsulat*—"wanders as an exile." On the Cyclopes, see Æn. iii. 569 sqq.

264. On *regna Neoptolemi*, see iii. 296 sqq., and on *versos Penates Idomenei*, iii. 121 sqq., and notes.

265. Some of the Locri, the followers of Ajax Oileus, settled in Bruttium, and some, according to the version of the story here adopted, in Africa. See iii. 399.

267. These lines refer to the death of Agamemnon by the hands of his wife Clytaemnestra, and her paramour Ægisthus. *Intra prima limina* is not to be taken literally, as meaning the door threshold, or the *atrium*, but in a general way, "ere he had well reached his home," i.e., before he was any length of time returned.

268. *Devictam Asiam* is not to be taken as equal to *victorem Asiae*—"the conqueror of Asia," i.e., of Troy; but it means the *wealth* of Asia gained by Agamemnon in his conquest of Troy. *Subsideo* means *to lie in wait for, with hostile purpose*, as a hunter for a wild beast, and thus the phrase may be translated, "An adulterer lay in wait to seize (the spoils of) conquered Asia."

269. *Invidisse* depends in syntax on *referam*, in 264, the intervening lines being a kind of parenthetic mention of the chief of the expedition, introduced as an afterthought, before the speaker winds up with his own case. Such a sentence, beginning with a "why even," and varying in construction from those preceding and following, is neither objectionable in itself, nor uncommon in our own authors.

270. The common legend makes Diomede return to Argos to his kingdom, after the Trojan war, and soon migrate from it again, on account of the disgraceful conduct of his wife Ægialea. Virgil seems to follow a different story.

273. *Aves*—the famous "Birds of Diomede." The *Diomedeae Insulae* (three in number), now called *Isole Di Tremiti*, off the coast of Apulia, and about fifteen miles distant from it, derived their name from the legend here mentioned, viz., that upon them the companions of Diomede were transformed into birds. They were frequented by immense numbers of birds of a large size, supposed to be a kind of PUFFIN, or PETREL, perhaps the PROCELLARIA PUFFINUS of Linnaeus. See Mr Bunbury, in Smith's Dict. of Geog., under "*Diomedeae Insulae*." *Petierunt*—"they sought," at the time of their transformation, and now *vagantur et implent*—"they do not cease to roam about and fill," etc. *Fluminibus*—"around the rivers."

275. *Speranda*, in the sense of *metuenda. Coelestia corpora*, viz., Venus and Mars. See Hom. Il. v. 330, and 793 sqq.

278. Observe the peculiar force given to the sentence by the repetition of *ne*.

280. *Laetor malorum* may be defended on the same principle as *mirer justitiae*, in 126, above, where see note: but it is perhaps better to arrange the words thus, *memini malorum, et laetor (malis). Malorum* means the toils and disasters of war: "I do not remember their former disasters, so as to rejoice at them." See note on xii. 19.

283. *Quantus* = *quanta vi*—"with what mighty power (or force) he rises to the shield." *Assurgere in clipeum* refers to the practice of warriors, who, when about to inflict a blow with the sword, raised themselves slightly on tiptoe, to give additional power, and at the same time elevated their shields to use the *umbo*, or *boss*, as a kind of club to knock down their antagonist.

284. *Quo*=*quanto*—"with what a fearful whirlwind he hurls his spear."

286. On *ultro*, see Æn. ii. 145, note. *Inachias*, i.e., Argive, Inachus being the name of the first king of Argos, and also of the chief river of the kingdom. *Dardanus*—"the Trojan," i.e., the Trojans.

288. *Quidquid cessatum est*—"whatever delay there was" [to the Greeks in gaining the victory]; or, "during all the time that our success was delayed, the victory of the Greeks was retarded by the bravery of Hector and of Æneas, and deferred its arrival till the tenth year." Cf. Hom Il. xvii. 513.

293. *Qua*—"by whatever means," "on whatever condition."

295. *Bello* is said to be the ablative case. "The ablative," says Zumpt, "is joined with nouns and verbs to express a particular circumstance or limitation, where, in English, the expressions, 'with regard to,' 'as to,' or 'in,' are used." Thus, we should translate the present passage as follows:—"And what is his opinion *in regard* to this great war." Others take *bello* as the dative. "*Praestat tamen, nisi fallor*, BELLO *pro Dativo accipere, ut bello tamquam personae cogitato, ipsi sententia aliqua tribuatur, quae bello stet sententia — qua sententia bellum geri velit*, i.e., *ex qua sententia bellum gerendum sit*." Thus writes Forbiger, who claims as his supporters Thiel and Gossrau. We see nothing gained by the *personification* of War; but if *bello* be taken as the dative, we would translate simply, "and what is his deliberate advice (opinion, judgment,

i.e., what course he advises) for (our conduct of) this great war." But we prefer the first interpretation.

296. On *quæ* in this peculiar sense, "when," see Æn. ii. 692, note. Observe the frequent recurrence of the letter *r* in this and the three following lines not, it would seem, without intention. The harshness of the letter suits well the scene described.

301. *Praefatus divos*—"having first addressed the gods." The ancients (that is, the more pious of them, as, for example, Cato and Gracchus) did not deem it right to begin a speech without invoking the deities.

302. *Statuisse*—"to have deliberately determined." *Tali tempore*—"at so critical a moment."

305. *Importunum*—"unseasonable," or "dangerous." *Gente deorum*, viz., Æneas. The Trojans are called *invicti*, as being overcome not by *mortal* means, but by the intervention of the powers of heaven.

307. The unyielding character of the Romans, who, in the midst of their greatest calamities, did not despair, is referred to in the phrase, *nec victi*, etc.

309. *Spes sibi quisque*, scil., *est*. "Each man is his own sole hope; but you see how slender this hope is."

311. *Sunt* illustrates a peculiar kind of attraction. It is put in the plural, by its proximity to the plurals *ante oculos interque manus*, on the principle of the synesis-construction (see Æn. i. 70), though it should properly be represented by *est*, the words being thus arranged: *est ante oculos interque manus vestras, qua* (i.e., *quanta*) *ruina cetera omnia perculsa jaceant* Thus the commentators; but we are inclined to think that *omnia* does not agree with *cetera* (which already implies "*all other things*") but that it means *all data* in the sense that, "All the facts are manifest before you, (to prove) in what a crippled state are our other appliances of war [i.e., our forces, and munitions of war]."

312. *Potuit quae plurima virtus*, etc. "Valour has been displayed as abundantly as it was possible." This refers to *nec quemquam incuso*, and means to exculpate all from *individual* blame, while the next clause, *toto certatum*, etc., is intended to defend the government of the kingdom, and to commend the united efforts of the whole community.

316. *Est antiquus ager mihi*—*est mihi* may mean, either "there is under my rule," or "I have as my private property," "τέμενος *regio*." This latter seems preferable. The territory mentioned lay near the Tiber, and extended from the neighbourhood of Laurentum far to the westward, even beyond the frontiers of the Sicani.

318. On the Aurunci, see vii. 723; and on the settlements of the Rutuli, vii. 412. In offering to give away his private territory for the good of the state, Latinus takes care to undervalue the gift, either from natural modesty, or from a desire to render the concession as little galling as possible to the nation.

319. *Horum (collium) asperrima* is similar to *coerula coeli, strata viarum*, etc. See note, Æn. i 310.

325. *Si possunt decedere*—"if they *can bring themselves* (see 307, above) to depart," as Forb. and Gossr. interpret; or, "if they are allowed by the Fates to depart," as Wagn., Jahn, and others think. Some copies read *poscunt*.

329. It is to be remembered that the Trojan ships had been destroyed in the battle with Turnus, and changed into sea deities; and therefore it is that Latinus proposes to make them good. *Aera*, i.e., the metal required in the building of the ships; *manus*—"the hands," i.e., the workmen; *navalia*, the sails, ropes, pitch, etc. etc.

331. *Centum oratores*—see vii. 153. *De prima gente*—"of the first families," "of the highest rank."

333 *Munera portantes*—"carrying as gifts." *Aurique eborisque talenta*. The talent is a weight, and applies to the valuing of ivory as well as gold. Some think that the words are placed in an awkward order and position, and that *talenta* belongs to *auri* only, while *sellam* governs *eboris*. This, however, is unnecessary, as we have seen. The *sella curulis* and the *trabea* (see Roman Antiquities) were famous as badges of authority among the Romans. On the *trabea*, see vii. 612, note.

335. *Consulite in medium*—"consult for the common weal." So *quaere in medium*, Geo. i. 127.

336. *Drances*. This character is supposed by some to represent Cicero (Turnus being the prototype of M. Antony); by others Polydamas (Homer Il. xii. 210 sqq.); by others Achilles; but Heyne prefers to consider him as the counterpart of the Homeric Thersites—all idea of deformity in body, or weakness in intellect, being omitted. The meaning of *idem* is somewhat obscure. Wagner takes it as serving the purpose of a conjunction, *et*, introducing a series of particulars—*et infensus, et invidus, (et) largus opum, et melior lingua*, etc. etc. But we follow Gossrau and Forb. in thinking that *idem* is used to call our attention to the fact that this is the Drances mentioned before as *infensus* in 123, above: "The aforesaid."

338. *Largus opum*. For an explanation of the syntax see 73, above; and compare

Geo. iv 310, 491; Æn. i. 178; and below, 417 of this Book. The phrase may refer to his *worldly substance*, or perhaps, from its very close connection with *lingua melior*, it may denote the fruitfulness of his brain, and the abundance of his *mental resources*. Observe the change in construction in the clause "*sed frigida*," etc., (sometimes called the nominative absolute) and the return again, in the following words, to the former order of syntax.

340. *Potens seditione*, i.e., (1) seeking his popularity and power by civil broils; or (2) powerful in *raising* and conducting a sedition. "His mother's family gave him high rank (on that side of the house), while he always had (*ferebat*) the reputation of being of low origin (*incertum*—for if his father had been high, he should have been *known*) by the father's side." The parenthesis, from *genus* to *ferebat*, is irregular in construction, and, in fact, the whole sentence has a slovenly and unfinished air.

342. *Onerat*, viz., *Turnum*.

343. *Nec* is a more emphatic negative than *neque*: "Hence," says Wagner, "Virgil places it at the beginning of sentences where the metre permits. In this case, however, it is found in an unusual position with *nostrae*, to mark a strong contrast between the persons, thus: There is no reason why I should explain, etc., for ALL here know," etc.

345. *Ferat* = *postulet*. *Mussant*—"hesitate." *Mussare* properly means to "*mutter*, to speak in a low, indistinct tone."

346. *Flatus*—"inflatedness," i.e., "haughtiness." "Let him give over his haughtiness." The Greeks call it φύσημα.

347. *Infaustum auspicium*—"ill-starred leadership." The phrase has reference to the practice of the Roman generals in taking the auspices before engaging in an expedition and to the usual expression that "affairs were conducted under the auspices of such a one." *Sinistros mores*—"unlucky temper," i.e., violent overbearing, as implied in *flatus* above. We use "unlucky" and "unfortunate" in the same sense.

351. *Territat coelum armis*. This is a proverbial expression, meaning to make a great noise without much likelihood of injury, by threatening objects not liable to attack.

352. *Unum etiam*—"One thing besides," or "in addition." *Multa* refers to the portable things, viz., gold, ivory, curule chair, etc., proposed in 333; and *dici* to the *ager* (316), and the *naves* (326).

354. *Violentia ullius*—"Nor let the vehement opposition of any one prevail with you so as to prevent you from giving your daughter, etc." Amata, the wife of Latinus, is probably hinted at; and hence perhaps, the introduction of the word *pater*, in 356. *Pater* has peculiar force, since the father had the absolute control of his children, and could dispose of them in marriage as he wished.

357. *Quod si*. This sentence is somewhat elliptical. The meaning is, "But if so great dread possesses you," *as to prevent you from adopting this plan*.

358. When a verse or sentence begins and terminates with the same word, the repetition is called *epanadiplosis*, or *inclusio*.

359. *Cedat*, etc.—"Let him yield (to our entreaties) and resign to his king and to his country their proper right," viz., of marrying the princess Lavinia to whom they please. Instead of *patriae* some would read *patri*; but mention of the *native country* cannot well be omitted, as its safety depended, according to the oracle, on the marriage of Æneas with Lavinia.

361. *Projicis* and *aperta* tend to heighten much the bitterness of the expression. *Projicere* means to throw away things worthless and despised. *Objicere* is very often used with *periculum*, but it does not imply any such accessory idea as that referred to in the explanation of *projicere*. *Caput*—"source," i.e., "author."

363. *Inviolabile pignus*, viz., the marriage of Æneas to Lavinia. *Invisum*, in next line, is used in an active sense, equal to *inimicum*—"Your enemy." *Ignotus*, *ignarus*, *nescius*, *penetrabilis* etc., etc., are used either in an active or in a passive sense. *Et esse nil moror*—"and I care not to be so," i.e., you are at liberty to believe me so if you wish.

371. *Scilicet*—"forsooth," said with bitter irony. So in *dotalis* above, it is hinted that the dowry of a kingdom is the main object of the love of Turnus.

374. *Adspice contra*—so our vulgar phrase "face him," meaning give him fight. See 2 Kings xiv. 8; and compare the Greek expression, ἀντιβλέπειν, and the Homeric ἄντην εἰσιδέειν. *Patrii Martis* i.e., *patriae virtutis*.

381. *Distinet* is a much more suitable reading than *detinet*, since it means to *keep apart* things hitherto separated, while *detinet* signifies to "keep back," to "delay," simply.

386. *Insignis*, from the verb *insignire*—"to render conspicuous," "to adorn."

389. *Imus*—"we are going to meet the foe: why do you linger?" We might have expected the pres. subjunctive.

394. *Totam domum cum stirpe*—"the whole family with the parent stem," i.e., Pallas who was an only son, and by whose death the family became extinct, the hope of increase being cut off.

395. *Arcadas*, put in plural, though re-

ferring to only one, as that one represented the whole nation.

396. *Haud ita*—"it was not thus," viz., as a coward and a conquered person, that Pandarus and Bitias (on whom see ix. 672) experienced me.

399. *Nulla Salus.* The words of Drances in 362, are here repeated with much sarcastic bitterness. *Cane*, etc.—Foretell such results, thou madman, to (or, for) the Trojan chief, and thine own cause."

402. *Vires bis victae gentis*—"the might of the nation twice conquered (already)," viz., first by Hercules, and then by the Greeks. *Premere*—"to depreciate."

403. This and the succeeding lines are ironical. They insinuate that the refusal of Diomede to enter into an alliance with them against the Trojans is made up for a purpose, and that the embassy sent to Apulia had been fraudulently detained by Drances. The train of ideas will be understood by the following paraphrase:—"You would make us believe, I suppose, that the chiefs of the Myrmidons dread the Phrygian weapons; that Tydides and the Larissean Achilles shudder at their terrors; and now, even the river Aufidus rushes back in consternation from the waters of Hadria." The absurdity of the idea is heightened by introducing the Myrmidons, who had nothing whatever to do with the affairs of Italy, and Achilles, now dead; as if he were to say, "Oh, don't say Diomede only, but tell us at once that Achilles and all his Myrmidons are terrified."

405. The Aufidus (*Ofanto*) was a river of Apulia, flowing past Cannae, and emptying itself into the Adriatic. The name of the river is put for that of Diomede and the Apulians.

406. *Vel cum* has given great difficulty to commentators, since (1) the sentence has no apodosis; and (2) this part does not seem balanced with another portion in a similar construction; and (3) there is no clause preceding, from which we might take a verb or other word to make the sense complete. As it is, it is ungrammatical, unless we take *vel cum* for *quid*, or *quod*, or *quin etiam*, as some do, explaining the oddity as an archaism. Wagner, however, in his small edition, supplies the apodosis thus, *quale illud est commentum?* We should, in this view, translate, "O, *what a falsehood is it*, when this monster of deceit pretends that he is in dread of my reproachful threats, and embitters his accusation against me on the ground of his (alleged) fear." In our perplexity we are inclined to adopt this interpretation as the most feasible one we have seen.

407. *Artificis scelus* is put, by an inversion of the syntax, for *artifex scelestus*, but in the translation above we have given it a turn which brings out better the full force of *scelus*, in its substantive character, representing Drances as the *very essence of guilt itself.*

408. *Talem animam*—"such a craven soul." *Hac dextra*, i.e., with this right hand of mine which meets in fight with heroes only. Observe the keen bitterness in the phrase, *habitet tecum, et sit pectore in isto:* "Let it abide with thyself [i.e., soul and body are well matched, and ought not to be disunited], and remain in that dastard breast of thine."

412. *Deserti*, viz., by Diomede, for he was the only one asked to help them.

415. After *quamquam* we must understand that there is a sudden break in the sentence (*aposiopesis*—see i. 135), for the speaker, seeing that his sentiment would not be pleasing to many of his hearers, refrains from stating very broadly his disapproval of the proposal to sue for peace, and contents himself with indirectly signifying his ideas by the opinion he expresses with regard to the happiness of those who have died before such a proposition has been made. "Although—*(the result ought to be far different)*—(but) Oh! would that somewhat of our wonted valour were still displayed!"

The words *o! si solitae quidquam virtutis adesset*, may also be taken as a parenthesis, and then *quamquam* will be connected immediately with *ille mihi*, etc. This is the plan approved by Wagner and Forbiger.

416. *Mihi*—"in my opinion." *Fortunatus laborum*—"happy in misfortunes;" *laborum* meaning the calamities of defeat and death in battle. See xii. 727, and note. *Egregius animi*—"noble in spirit." On the construction of the two genitives, see note 126, above. *Semel*—"once for all."

420. *Urbes Italae*—Italian cities, to contrast with the Greek colony of Diomede, to which an appeal had been made in vain.

423. *Tempestas*—"the storm of battle." *Deficimus in primo limine*—"fail in spirit in our very entrance on the war," i.e., ere we have well entered on it.

425. *Multa*, etc.—"Many things have length of time, and the now favourable, now adverse, toils of chequered ages restored to a better condition: many persons has Fortune, now kind, now adverse (*alterna*), in her returning visits mocked, and again (on an after occasion) established on a solid basis." The Homeric parallel, νίκη δ' ἐπαμείβεται ἄνδρας, need scarcely be quoted.

428. On *Aetolus et Arpi*, see 239 sq., and 246, above; and on *Messapus*, vii. 691. *Felix*, as applied to Tolumnius, means *powerful, abundant in resources.*

430. *Nec parva sequetur.* Some editors read *tarda*, which makes a most appropriate

sense, but it has not equal MS. authority On *Camilla*, see vii. 803.

437. *Pro tanta spe*, viz., the hope of having the honour of being looked upon as the *sole* instrument in the salvation of my country.

438. *Animis*—"courageously," "boldly." *Vel licet ille praestet*—"even though that person (you speak of, viz., Æneas) show himself (to be) a mighty Achilles," etc.

442. "Æneas calls for me alone; and I pray that he may call for me: and if the wrath of heaven is manifested in this affair, let not Drances, rather than me, atone for it with his death; nor, if it be the glorious reward of valour, let him carry away the glory."

445. Æneas advances against Laurentum in two bands—the infantry advance over the hills, the cavalry by the plain.

453. *Manu* is a pleonastic ornament, inserted because *arms* are wielded by the hand. Forb. But may *poscunt manu* not refer to *gesture*, as *fremit* does to *sound?*

457. *Padusae.* The Padusa was one of the mouths of the Padus (Po), now closed up. On the Padus, see Smith's Dict. of Geography. The *stagna* are called *loquacia*, from the notes of the swans which frequent them.

459. This is spoken ironically. We may suppose that before *immo* there is understood such a phrase as, "Don't on any account take arms! Nay, rather, my fellow-citizens, says Turnus, seize this favourable opportunity to collect a council, and, sitting quietly in deliberation, be loud in your praises of peace." *Arrepto tempore* may also be joined with *ait.* "Turnus, taking advantage of the opportunity, says." *Illi ruant*—"let the foe yonder (the Trojans) rush in arms to the palace," [i.e., into the very heart of the kingdom.]

463. *Edice* and not *edic.* So elsewhere *addice, indice*, etc. Wakefield would write *duce* for *duc* in the next line; but the simple verb is not capable of being treated like the compound in the formation of its imperative.

464. *Equitem in armis*, i.e., *equitem armatum.* A substantive with a preposition is often joined thus to another subst. to serve as an adjective, as *bellum ad Mutinam* for *bellum Mutinense: so amor erga parentes.* Observe *Messapus* and *Coras* in the nominative instead of in the vocative, after the Attic fashion. This is very common with the poets; more rare in prose writers. *Coras cum fratre*, viz., Catillus. See vii. 672.

466. For *firmet, capessat*, some copies read *firment, capessant.* *Jusso*, next line, is for *jussero*, so *declarasso* for *declaravero, dixis* for *dixeris*, etc. See Rudim. Lat. Gr., vol. 1., p. 327, note 14. On *ilicet* see Æn. ii. 424.

469. *Pater*—Observe the last syllable lengthened by arsis. See note on vii. 898.

Magna incepta, i.e., the restoring peace to Italy.

472. *Urbi*, i.e., *in urbem, in regnum. Adsciscere urbi* is therefore equal to *adsciscere consortem regni.*

473. *Praefodiunt portas*, i.e., *fodiunt fossas ante portas.* *Saxa sudesque*—these were either for a rampart or for missiles.

477. Compare Hom. Il. vi. 68 sq., and 229. The worship of Pallas in Italy, at this early period, is considered extraordinary by some writers. But see Æn. i. 469, note.

480. *Oculos dejecta.* On this syntax, see the note on Æn. i. 228. Observe the hiatus *tanti, oculos*, and see note, Æn. 1. 16.

482. *De limine.* Those who addressed the gods made their vows from the outermost part of the temple, and not from the inner, as we do. The prayer is translated almost *verbatim* from Hom. Il. vi. 305 sqq.

484. On Tritonia, see note, Æn. ii. 171.

487. On the syntax of *indutus thoraca*, see 480, above. The meaning is, he put on a brazen corslet, formed with scales, which presented a rough surface. Besides, he inclosed his legs in greaves, a specimen of which may be seen at ii. 393. For *Rutulum*, some read *rutilum*, but MS. authority is in favour of the former.

489. *Tempora nudus*—see above, 480, and reference there.

490. *Aureus* has been objected to by Heyne, but Wagner shows that *auro fulgere*, and *aureum fulgere*, are very different expressions, the latter meaning simply *ut aurum.* So we have *aurea mala—aurea sidera—aureus amellus*, etc. Horace addressing a female calls her *aurea.*

492. Lines 492-7 are translated from Hom Il. vi. 506-11, which see for parallel phrases

494. On *ille*, see Æn. i. 3.

499. *Desiluit ab equo*—"quickly dismounted," as persons at Rome did when meeting a magistrate or a patron. *Cohors*, usually applied to infantry, is here used for *turma*, a "troop of cavalry."

507. *Horrenda*—"worthy of admiration," "awful."

510. *Partire*, imperative mood—"share with me the danger." He says "share with me," on account of her expression, *sola*, etc., in 504. *Supra omnia*, i.e., superior to (regardless of) all dangers, and all vicissitudes of fortune.

512. *Improbus*—"indefatigable," "unwearied," in which signification we met the word before; or "wicked," "unprincipled," in its broadest sense, since Turnus is not at all unlikely to have employed dislogistic expressions in reference to his rival. See Geo. i. 119, 146; and Æn. ix. 62, note. Observe that *ut* is omitted before *quaterent*, and see iv. 683

514. Construe thus, "*Per deserta montis ardua ad urbem advectat, jugo (ea) supe-*

rans, i.e., *per jugum ardui desertique montis appropinquat.*" Wagner.

515. *Convexo tramite silvae*, i.e., a by-path in a valley of the forest; the *curvus anfractus* of 522. On *bivias fauces*, see below, 522, 525.

519. In 510, Turnus had proposed that Camilla should share the labour of command with him, and now he follows up that plan by requesting her to undertake his duties in that part which he assigns her, viz., against the cavalry of Æneas, and the auxiliaries sent by Evander.

522. *Valles*, an old form of the nom., is read by the best MSS. instead of *vallis* the vulgar lection. *Curvo anfractu*, i.e., in the high grounds over which the Trojans were to pass there was a valley with a winding defile. *Anfractus* [*amb* and *frag*, root of *frango*] seems here to mean not simply a *winding—a circuit;* but a *narrow pass with precipitous ledges*, as the fuller description, in 525, appears to show by the phrases, *tenuis semita, angustae fauces*, and *maligni aditus.*

525. *Maligni aditus*—a "niggard," "scanty," or "confined approach." *Malignus, quasi maligenus*, (so *benignus benigenus,)* means primarily, "of evil disposition," "ill-disposed," "malicious," and from this, "dangerous." From the idea of "want of inclination," or "ill-disposed," comes that of "niggardly," and from this again "scanty," "petty." So *malignus portus*—"a harbour that *shows no desire* to accommodate ships."

526. The meaning is, "Above this pass there is on the view-commanding heights (*speculis*), and in the very summit of the mountain, a plateau which no one would suspect to be there (*planities ignota*, the latter word applying to the extraordinary position of such a plain, and not to the circumstance of the Trojans knowing it or not knowing it), and a place of safe retirement (or concealment), whether you wish to meet the enemy, attacking you on the left or on the right, or whether you desire rather to assail him from the cliffs [or, to *take your stand* on the cliffs], and roll down upon him huge stones."

531. *Iniquis*, i.e., "dangerous" for Æneas to pass.

532. *Opis*—a name sometimes applied to Diana herself, but here to one of her attendant nymphs.

536. *Nostris armis*—see 652 and 844, below. On *Camilla*, see vii. 803 sqq.

539 sqq. This is one of the passages which we believe Virgil would have altered had he lived to revise his great poem. It seems very absurd to introduce Diana recording to Opis, at such a critical moment, facts in the history of Camilla, of which the nymph must have been already well aware. And we are, therefore, of opinion that the additional details, in regard to the life of Camilla, were given by the poet as an *afterthought*, when the character came before him a second time; but that this further description (539 to the middle of 584) would, upon revisal, have been interwoven with the former sketch, in the end of Book vii. 803 sqq. The latter part of this note is the idea of Peerlkamp.

540. *Privernum*, now *Piperno Vecchio*, was situated near the river Amasenus, and at first belonged to the Volsci, but was afterwards included among the towns of Latium. See Mr Bunbury, in Smith's Dict. of Geog., *sub. voc.*

In *Metabus*, tyrannical to his subjects and hated by them, yet fondly devoted to his child, we have a parallel to the case of Mezentius, as detailed in x. 839 sqq.

543. *Camillus* or *Casmillus*, was a term applied to a boy with both parents alive, who was employed in sacred offices. Hence it means a minister or servant, generally, and was applied by the Etruscans to Mercury as the messenger of the gods. The Etruscans received the word from the Pelasgians.

547. On the *Amasenus*, see vii. 685.

551. *Subito vix. Vix* refers to the difficulty of pitching on a feasible plan, from the many suggesting themselves, and *subito* to the suddenness of the *conception* and *adoption* of that now mentioned. It seems very forced and unnatural to take *vix* as equal to *simulac*, a conjunction, and to connect the clauses as Wagner does—*subito sedit sententia, et simulac (vix) sedit telo implicat natam*, etc.

553. *Robore cocto*, i.e., of oak "dried," "or hardened," or "seasoned by the fire," or "burned at the point," like the weapon with which Ulysses bored out the eye of Polyphemus. But the epithet *solidum* renders the former explanation preferable.

Telum immane is not the direct object to any verb or preposition, but is an emphatic introduction of the *subject*, on the principle fully laid down in the note on Æn. i. 573, which consult.

554. *Clausam*, etc.—"wrapped closely up in bark and in the wild cork."

555. *Habilem*—"so as to be easily handled" or "managed."

558. *Ipse.* The pronoun is particularly expressive—"I myself, her father." "Parents usually desire that their daughters should marry, but *I*, father though I be, devote her to you, O Diana, and to perpetual virginity."

Tua tela. So Diana says *nostra arma*, in 536.

563. Camilla is called *infelix*, either on account of the trial to which she was subjected

at so early an age, or in anticipation of her unhappy and premature end.

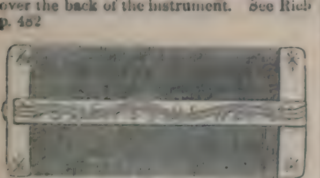
566. *Donum*, viz., the child, as he had vowed. *Victor*—"successful in his attempt." On *Triviae*, see iv. 609.

568. *Neque manus dedisset*—"Nor would he, by reason of his savage nature, have submitted to restraint," i.e., the restraints of civilized, social life. *Dare manus* means to give the hand in token of submission, or for the purpose of making peace or friendship, or in entering into ties of hospitality. *Tectis* means *private houses*, but *moenibus* the *state generally*. *Solis*—"lonely."

570. *Equae armentalis*—"a mare from the herd;" *et ferino lacte*—"even on the milk of a wild beast." The *et* is epexegetical, for, says Wagner, *ferus* is sometimes the same as *equus*. See ii. 51, and v. 818.

573. *Primis plantis*, i.e., with her feet used for the first time; *not* the front part of her feet, as some interpret. Observe the truthful elegance of description in the words *oneravit* and *palmas*, and, in fact, in the whole passage. The infant Amazon stands before us in all her engaging beauty, as with bronzed and healthy complexion, firm limb, and well-knit frame, she bears in *both her hands* the Liliputian dart, and rattles on her shoulder the tiny bow and its companion quiver; while we picture to ourselves the savage Metabus, gazing with fond pride on his only child, the full measure of a father's affection swelling in his bosom.

576. *Crinali auro*—either a hair pin, or comb; or perhaps a kind of net-work cap common in Italy even to this day. The woodcut represents a boxwood comb with close set teeth (*denso dente*), and with a cross-bar of ivory inlaid with gold, reaching over the back of the instrument. See Rich p. 482



On the *palla*, see Æn. I. 648, note and woodcut.

580. *Strymoniam*—see x. 265, and Geo. 120

581. *Tyrrhena per oppida*. The Etruscans, at an early period, made settlements in Campania, into which district Metabus directed his steps after he had crossed the Amasenus. Heyne.

582 *Sola contenta Diana*. This phrase, together with *Latonia Virgo* (557) and *donum Triviae* (566), afford to Peerlkamp a reason, from their unsuitableness in the mouth of Diana herself, for considering this whole passage, from 539, to *colit*, 584, as much more appropriate to the end of Book vii. See note on 539, above. *Intemerata*—"unpolluted." *Correpta* suggests suddenness of decision as to engaging in the war, and danger arising from it. It may be translated "hastily entangled."

586. Supply, "Had she not engaged in this war," before the words, "She would have lived to be still beloved by me (as hitherto), and to be even now one of my companions"

590. *Haec*, i.e., a bow and quiver.

593. On *cava nube*, see note, Æn. ii. 360

594. *Feram tumulo*. Another example of the dative being put after a verb of motion, instead of the accus. with *in* or *ad*. So *coelo* is very often used for *ad coelum*: *compellere hibisco* (Ecl. ii. 30) for *compellere ad hibiscum* *Reponam* is equal to *reddam*, and therefore rightly followed by a dative.

604. *Fratre*, i.e., Catillus; see above, 465. *Ala* is applied to cavalry. In next line, join *longe* with *reductis*. They drew their spears far back, to be able to give a more vigorous blow or thrust.

607. *Adventus virum*—"the tramp of men approaching."

612. Tyrrhenus is the name of an Etruscan, and Aconteus of a Latin, for, as Wagner remarks, Virgil often gives Greek names to Latins and Rutulians, as ix. 573, 672 etc. etc. It is the violent concussion of the horses, and not a blow from his adversary, that "hurls Aconteus from his seat like a thunderbolt, or a stone cast by an engine."

619. *Rejiciunt parmas*—"they place their shields behind them," to defend the back.

622. The necks (*colla*) of the steeds are called *mollia*, as being easily turned by the rein. *Penitus*, in next line, is to be joined with *referuntur*.

624. *Alterno gurgite*—"with alternating flow," i.e., sometimes rushing to land, and sometimes again to sea, not, however, by the tide, for none such exists in the Mediterranean, but by the force of the wind.

627. *Rapidus retro*, etc. "Rapidly retreating, and sucking with it again the stones rolled up by its tide, it careers onward." Or *retro* may be joined to *fugit*.

Labente vado—"even the shallow parts slowly receding," i.e., the waters leave the beach so entirely that not only the deep places fail, but even the shallow parts which you might expect to remain after the decrease of the wave, also disappear.

630. *Bis rejecti*, etc. "Twice repulsed, they look back on their pursuers, covering their backs with shields."

633 Observe the nominatives, *gemitus*, *arma*, *corpora*, without their proper verb supply *sunt*.

644. *Tantus in arma patet*—"of such great dimensions does he lay himself open to the attack of weapons;" or, "in so large a portion of his body," viz., as his head and shoulders.

649. *Amazon*, i.e., *ut* Amazon. *Unum exserta latus*—"having one breast bared for the fight." On the syntax of *exserta latus*, see note, Æn. i. 228.

651. *Spargens denset*—"hurling her javelins in different directions, she showers them down in quick succession." On the *bipennis*, see Æn. ii. 479, note and woodcut.

656. The *securis* was a rustic implement assigned as a weapon to the Italian shepherds (vii. 627, etc.), and to Camilla and her companions, who were brought up in a similar mode of life.

659. The Thermodon was a river of Pontus (now called *Termeh*). The primitive abode of the mythical race, called Amazons, was said to be the region of Caucasus, but they migrated thence to various quarters, especially to Pontus, where they founded Themiscȳra, on the banks of the Thermodon, near the position of the modern Trebizond.

660. *Bellantur* is an archaic form for *bellant*, as in Geo. ii. 425, *nutritor* for *nutrito;* so also *comperior* is sometimes used for *comperio*, and *copulor* for *copulo*, etc. etc. *Pulsant*, viz., with their horses' hoofs. *Flumina*, the streams, i.e., the banks.

661. *Hippolyte* and *Penthesilea*—queens of the Amazons. *Seu cum se Penthesilea refert*, i.e., *seu circum Penthesileam quum refert se.*

662. *Magno ululante tumultu*, i.e., *ipsae ululant cum tumultu*—"they utter tumultuous cries." The word *ululare*, like its Greek and Irish brothers, ὀλολύζειν and *Philleleu*, is sometimes used in a good sense, as equal to "shout in triumph," or "for joy." On the *pelta lunata*, see Æn. i. 490, and ii. 479, with woodcuts.

666. Eunaeus was a Trojan. With *Clytio patre* supply *notum.* Liris and Pagasus were Etruscans; while those mentioned in 673, 4, and 5, were Trojans.

671. For *suffosso*, the reading of the best MSS., Wagner adopts *suffuso*, which is found in a few codices of inferior note. He objects to the former on the ground that, as *Suffosso* means "stabbed from beneath," a wound of that kind was impossible under the circumstances, there being no infantry in the troops commanded by Camilla. But is it at all improbable that such a blow should have been inflicted by some warrior who had been unhorsed, and who was fighting his way on foot out of the battle as best he could? We think not. And we do not see that the poet could be blamed for omitting the mention of such details, when they would interfere with the action of the principal characters on whom our whole attention is centred. Wagner's interpretation seems perfectly silly. *Suffuso* means, according to him, "suffering from the disease called *suffusio pedum*"—a kind of inflammation. And thus. forsooth, an Epic poet introduces into his grand description of a battle a horse with inflamed feet, or corns, or tender *frogs*, perhaps, to account for the death of one of his heroes! If *suffuso* mean simply "thrown on the ground," by some accident or other, as Gossrau interprets, (though he gives no example of the word in that sense,) then this will be by far the most ready explanation of the passage.

678. *Armis ignotis*, i.e., with a strange, novel, unusual kind of armour: his *thorax*, and the covering of his shoulders, were the hide of a bull, while his helmet was the skin of a wolf's head, with the gaping jaws and white teeth showing visibly, as seen in the woodcut at note 666 of Bk. vii.

Iapyge=*Iapygio*, i.e., Apulian.

680. *Pugnatori* is by some joined to *cui*, signifying "his shoulders, as he entered the battle, were covered," etc. But it is better to attach it to *juvenco*, (which otherwise would have no epithet) to denote the strength and ferocity of the bull, and also to state more distinctly that with this very bull Ornytus himself had fought. If *pugnatori* be put in apposition to *cui*, the meaning will be very tame and insipid.

682. The *sparus* was a kind of rustic hunting spear, having a straight iron head attached to a wooden shaft. But from this straight iron head there branched off a curved hook, fitted for dragging: so that the weapon resembled a modern hedge-dressing knife, or an Irish pike.

684. *Exceptum*—"overtaken;" for it was not difficult (*labor*) to do so, since the whole line had wheeled, and the flight of each individual was in consequence impeded. *Super*=*insuper.*

686. *Tyrrhene* is a gentile name only; his proper name was Ornytus.

687. *Advenit dies qui redarguerit*—"the day has arrived which *shall have shown* (i.e., will, ere its close, show) your (boasting) words to be false."

691. *Butes*—not the *Butes* mentioned in v. 372, and perhaps not he of iv. 647. *Aversum* does not necessarily imply that Butes was in flight, for in a cavalry battle, ranks are more irregular, and the position of individuals may readily be different from that of the general body. *Sedentis*, scil., *in equo*

695. *Interior gyro*—a phrase taken from the Circus, and having reference to the rounding of the *meta.* Camilla was therefore on the left of Orsilochus, and since her

circle was smaller, from being the pursued she became the pursuer. *sequitur sequentem.*

698. *Congeminat securim*—she deals the blows of her axe in rapid succession.

700. *Huic* for *in hunc.* *Appennicola* is not found elsewhere. Ovid, however, uses *Appennigena.* *Appennini* is usually written with one *p*, but Wagn. and Forb. follow those MSS. which exhibit *two.*

701. The Ligurians were famed for their wiles and their perfidy. The hilly and wooded country in which they lived afforded them abundant opportunity of practising deceptions upon their invaders, and hence perhaps the character for craft arose.

702. *Evadere pugnæ*—the dative after *evadere* is very rare. The accusative, or ablative, is much more common. or the abl. with a preposition.

705. *Quid tam egregium*—"What so very fine a thing is it (after all), if, woman though you be, you trust in your thorough-bred steed? Dismiss your means of escape," etc.

708. *Ventosa gloria*—"the love of glory, puffed up" with confidence, "braggart;" "the bubble reputation."

711. *Pura parma*, like *alba parma* of ix. 548, means a shield without armorial bearings. Thus Heyne, Forb., etc. But closely connected as it is with *interrita*, the phrase seems to us to signify "nothing but her shield—not even her horse, as before."

714. *Citum*—"put to his speed." *Ferrata calce*, "with steel-armed heel." The Greeks knew the goad, but not the *calx armata.*

718. *Ignea*, "quick as fire." *Pernicibus*—from *pernix*, "untiring," compounded probably of *per* and the particip. of *nitor.*

719. *Equum* may be the accus. sing., depending on *transit*, or the contracted gen. plur. for *equorum*, governed by *cursu*, "him" being supplied as the accusative to *transit.*

721. The latter part of the comparison responding to *quam facile*, is not given, since it is implied in the foregoing description of the fight. *Sacer ales*, as being a bird of augury.

725. *Non nullis oculis*—"not with uninterested eyes." Virgil endeavours here to translate the Homeric phrase, οὐδ' ἀλαοσκοπίην εἶχε.

730. *Variis vocibus*—"expressions of different kinds"—such as remonstrance, exhortation, and entreaty.

732. *Nunquam doluri*, i.e., You who will never feel shame or grief for your cowardice and remissness: men whom neither anger nor a sense of shame can move.

736. Compare Hom. Il. iv. 340 sqq. The reference in this line is the more cutting that it is from a woman they are fleeing. The Etruscans were notorious for their luxury, a fact which the poet turns to his own account.

737. On the *tibia curva*, see ix. 618, note and woodcut.

738. *Exspectare* depends, in the infin., on *segnes*, or rather on *segnes estis* conjoined. Observe the change in construction from *in venerem* to the infin. *exspectare*, which both depend on *segnes.* See note ii. 5, on this subject.

740. *Secundus haruspex*—"the soothsayer announcing favourable omens;" or, "the soothsayer favourable to you and your gluttony." *Nuntiare* is the verb properly used of soothsayers and augurs, as messengers of the gods, sent to declare the will of heaven. According to the ancient custom among the rustics, the sacrifices and following feast were held in a grove.

741. *Et ipse* seems to refer to *inter cædes* of 729—"he, too, about to die, like many of his companions in arms." *Moriturus*, either "destined to die," or "resigned to death," if it should so happen. On *Venulus*, see viii. 9. Servius says that Cæsar was once carried off in this way by a Gallic horseman.

750. *Exit vim viribus*—"eludes force by force." *Apertas partes*, above, means "unprotected parts" about his throat.

752. *Implicuit pedes*—"has entwined his talons (in the serpent's coils), and clung to him with his claws."

759. *Eventum*—"the success." *Mæonidæ*, i.e., the Etrurians, called so on account of their fabled descent from a Lydian (i.e., Mæonian) colony. Arruns was one of the Etrurian followers of Tarchon. The name is usually written with one *r*, but the best authorities give two.

760. *Prior* may be taken in two ways—1st, Arruns circles round the swift Camilla with his spear (ready to be hurled), and first (*prior*, i.e., before he hurls it), with much cunning, etc.: Heyne, Wagn., and Forb. 2d, Arruns wheels round the swift Camilla, superior (*prior*, as *prior pietate* in 292) to her in (the use of) the javelin, and in his practised cunning: Peerlk. and Gossr. If *jaculo* meant the actual hurling of the spear by Arruns, we should adopt the former explanation, but as his threatening with the javelin must have been simultaneous with his successive trials of cunning, we prefer the latter, in order to give *prior* its proper meaning.

761. *Quæ sit*—"what may be (where may be) his readiest chance" of hitting her.

767. On *improbus*, "indefatigable," see note, 512, above, and ix. 62.

768. *Chloreus sacerdos.* The introduction of a priest is in imitation of Hom. Il. v. 9. "Fighting bishops" are not unknown even in the history of our own country. *Olim*, "formerly" viz., ere his country was destroyed.

770. !he norse of Chloreus was what is

called *cataphractus*, i.e., entirely covered with defensive armour. Next his skin was a hide, for softness, and this was covered with plates of brass shaped like scales, and made to overlap one another, as feathers do *(in plumam)*. The two edges of the hide were fastened together, below the belly probably, with golden clasps. *In* is often used for *instar*.

772. *Clarus*— "conspicuous to the view in barbaric red and purple;" or, as others will have it, as a hendiadys, "Conspicuous in barbaric purple of a dusky hue." Gortyna, a city of Crete, was famed for its arrows, as Lycia was for its bows.

774. The use of *cornu* and *arcus*, as applied to the same instrument in the same description, and in so close juxta-position, has offended commentators, some of whom have devised far-fetched interpretations to relieve themselves from the difficulty, and others have candidly avowed their inability to explain the peculiar repetition. The following appears to us the simple explanation of the passage: In 773, the poet mentions the arrows as the *principal object* of contemplation, the bow being introduced in a quite subordinate, unimportant, and incidental manner, and being called by that generic name which it had received from the material (*cornu*) of which it had at first been made. And that he should call a golden bow *cornu*, we need not be surprised who talk of *gold*, *silver*, or *brass candle* STICKS, and *metal mile* STONES. In 774, however, when he goes on to describe the bow more minutely, he uses *arcus*, since it would not be so strictly proper to repeat *cornu*, or to consider it repeated, to be joined with the adj. *aureus*.

775. *Cassida*, of the 1st decl.: the usual form is *cassis*, of the 3d. On the *chlamys*, see iii. 484, with woodcuts. On *carbasus*, see note, iii. 357; and on two adjs. (*crepantes* and *carbaseos*) joined to the same subst., consult v. 24. "He had collected into a knot, with a *fibula* of yellow gold, his saffron chlamys, and its rustling folds of fine linen."

777. On the syntax of *pictus tunicas*, see note, i. 228, and iii. 483. The *barbara tegmina crurum* was a kind of breeches, worn by the Phrygians, Medes and Persians, Gauls, etc. The poet enters into this minute description of the priest's attire, to account for the especial ardour of Camilla, in whom, as a female, (see 782,) the fondness for dress and gaudy colours seems for a time to have been equal to the desire for deeds of arms and glory.

780. *Venatrix* may be joined with *virgo*, or with the clause immediately preceding, *ut se ferret venatrix*.

784. *Superos*—the plural for the sing., as often. See i. 4, and iii. 488, notes.

785. Arruns was a very common n among the Tuscans. The person here mentioned seems to have been from the region round Mt. Soracte, ruled over by Messapus, but to have been banished, and now to have hoped for a return home, should victory declare for Æneas. Gossrau.

786. *Primi* — "He above all others." *Pineus*, as adjectives in *eus*, signify the material of which a thing is made. *Pineus ardor* here means "the blaze of pine-wood." Similarly: *virgea flamma*, *stuppea flamma*, *saxea umbra*, etc. *Cui*—"in whose honour."

788. *Premimus vestigia*, i.e., "plant our footsteps firmly and fearlessly." Coal is called *pruna* when alive, and *carbo* when dead.

789. *Da—aboleri*—see note, Æn. i. 66.

790. Though it would have been a glory for Arruns to slay an Amazon, as it was for Hercules, yet he avows that it is not distinction, nor spoil he seeks; and therefore, should he succeed in slaying Camilla, he will not strip off her armour; but, refraining from that act of triumph over a vanquished foe by which the conqueror was publicly known, he will be content to return home without any honour being connected with his name in reference to the affair. Accordingly, when he does succeed in wounding Camilla, he immediately retires into the crowd so as to avoid observation.

795. *Dedit mente*—"mentally granted," though he gave no sign. *Alta patria* (797) —"his exalted, (far-famed, illustrious) country."

798. *Notos*, put for the winds generally.

801. *Nec auræ, nec sonitus*, refer to 799. On *exsertam papillam*, see above, 649.

804. Observe *hæsit* in the proper perfect sense, "took its hold, and there it stuck;" so the Greek Aorist, e.g., ἔγραψα — "I have written (a letter) and there it is."

806. *Ante omnes* is to be joined to *exterritus*, not to *fugit*, for his own men were not in flight. Unless it mean that Arruns, conqueror though he was, fled *faster away* from the corpse than the friends of the dead ran to defend her—a result which you might have expected to be exactly the contrary.

809. *Ille—lupus:* so *illa* * * *virgo; ille* * * * *aper*.

821. *Sola fida ante alias*, i. e., in prose, *una ante alias fidissima*.

822. *Quicum*, properly speaking, is the ablative of the pronoun *quis*, which *quis* is sometimes common gender, and is sometimes used for the relative *qui*.

834. On *copia* in the sing., used for "forces," see Æn. ii. 564. Observe *densi* in the masc., belonging to all the nouns which follow.

836. We quite agree with Peerlkamp, that the following passage is more worthy of the insipidities of Silius Italicus than of the vigorous thought and nervous diction of Virgil.

Interrita in 837 seems inserted merely to make out the metre. Its propriety as applied to a deity, and that deity apart from the danger of battle, seems very doubtful. It may, to be sure, be answered that a female unaccustomed to such sights would be deeply affected by them even at a distance, and that *interrita* finds its defence in the fact that Opis, as a huntress, remained undismayed, though one less experienced might have been terrified.

843. *Coluisse* does not so much mean "worshipped," as "practised the art of," Diana in the thickets of the lonely wood.

845. *Indecorem*—"unhonoured," referring to the fact that though slain she had not been despoiled.

848. With this line compare 591, and note the difference of mood. Here, when the body of Camilla has been violated, the indic. *violavit* is used; whereas in 591, when the wounding was only prospective and contingent, we find the subjunctive.

850. *Dercennus* is mentioned nowhere else. He was an ancient king of Laurentum. *Ex terreno aggere*—"of a mound of earth," as has been customary in almost all nations, and in all different ages.

854. *Laetantem animis* is the most approved reading, instead of *fulgentem armis*. *Tumentem vana*, "puffed up without reason." The Greek equivalent for *tumere* in this sense is ὀγκοῦσθαι or φυσιοῦσθαι.

855. On the construction *diversus abis*, see note v. 162.

857. *Tune etiam*—"shalt thou die too by the weapons of Diana?" i.e., is such a wretch as you worthy of such a death? Others (Wagn., Forb., etc.) think that no disparagement to Arruns is intended, but that the sentence is highly ironical, expressive of the utter impossibility of his hoping to escape. *Ne* would thus be equal to *nonne*, as at i. 40, where see note, "Won't you die by the weapons of Diana?" i.e., don't you wish you may escape?

858. *Opis* is called Threïssa, because the Thracian women were good hunters.

861. *Capita*—"the tips of the (two arms of the) bow." *Coirent*—"approached." *Æquis manibus*—"with hands equally stretched," i.e., the left grasping the stock connecting the two arms, and extending it till the hand touched the point of the arrow, and the right drawing back the string till it was close on the breast of the archer.

866. *Obliti*—"neglecting." *Ignoto pulvere*—"the ignoble dust;" or in a part of the plain which was little frequented, and which none took care to mark.

870. *Disjecti*—"straggling in flight." *Desolati*—"abandoned by their commanders."

875. *Quadrupedumque*. On this line see viii. 596, and on onomatopoeia generally, consult note i. 53. Translate—And the | hoof of the | quadruped | shaketh the | mouldering | plain in its | flight." "And the" is the "*basis*" of the line, and the word "flight," at the end, is a syllable so heavy as to represent a spondee.

879. The gates of the city are, in the first instance, left open, since the inhabitants suppose themselves safe so long as their army is between the town and the foe. But they are shut when the first rush of retreating troops has entered. Numbers are thus excluded, and the first comers are so pressed upon by those who follow that many are trodden under foot, or accidentally pierced by the weapons of their own friends.

880. *Super=insuper*, i.e., in addition to the fear of the enemy, or it may be joined with *premit*. Observe the indefinite *qui* followed by the demonstrative *hos*, instead of the antecedent and relative. See note, Æn. iii. 95.

Inimica—"dangerous," "damaging," referring to the Latins themselves, and not to their enemies.

882. *Tuta domorum*, is similar in construction to *strata viarum*, i. 422, where see note; consult also i. 310, note.

886. The slaughter caused at the gates is still committed by friends upon friends.

888. *Pars—exclusi*. On this "*synesis*" construction see note i. 70, and iii. 676. *Urgente ruina*—"destruction pressing on them," i.e., the crowds of their own fellow-soldiers; not the earth of the bank, as some have supposed.

890. *Arietat*—"tilts against the gates, and the doors strengthened by the bolt."

892. *Ut videre Camillam*. These words are rather unnecessary, as all the events now being recorded are said to have happened in consequence of the death of Camilla. The whole passage, indeed, is objectionable, and is not finished with that care which we should have expected.

895. *Praecipites*—"with headlong speed."

897. *Nuntius*—"A message," not "a messenger." *Fert tumultum*, i.e., brings news which raises a *tumultus* ("deep agitation") in the mind of Turnus.

900. *Corripuisse omnia*—"that they had seized on all places," and things.

901. Compare Hom. Il. i. 5—Διὸς δ' ἐτελείετο βουλή.

904. *Apertos campos*, i.e., the plains free from the enemy.

908. *Simul* may be for *simul atque*, "as soon as," being answered by *continuo ineant* as the apodosis; or it may be an adverb, "at one and the same time," Æneas saw, etc., and Turnus recognised, etc.

912. Instead of *ineant*, *tentent*, and *tingat* in the pres. subj. we should have expected *iniissent*, *tentassent*, *ni tinxisset*; but the former is much more lively and distinct, bringing us, as it were, into the very midst of the actions. See iii. 187.

913. *Hibero gurgite*—"in the Iberian deep." The Italians used to say that "Sol descended with his horses and car into this sea, near the *Promontorium Sacrum*," now Cape St Vincent.



AMBASSADORS.—*On a Medal of Augustus*



[BATTLE SCENE.—*From a Mosaic at Pompeii.*]

BOOK TWELFTH.

ARGUMENT.

TURNUS seeing that after the two defeats of the Latins all hope is centred in him, determines to engage with Æneas in single combat, and sends a message to him to that effect (1-106). Æneas with delight accepts the challenge, and an agreement is made between the two armies, and sanctioned by an oath (107-215). By the wiles of Juno, however, the treaty is violated, the augur Tolumnius having wounded a hero on the Trojan side (216-276). Both parties rush to arms, and Æneas while endeavouring to restrain his men is wounded by an unseen hand, and obliged to retire from the battle-field (277-323). Turnus takes advantage of the absence of his rival from the fight, to slay great numbers of the Trojans and their allies (324-382). But meanwhile Venus

plucks an herb from the Cretan Ida, and heals her son, who now recruited in strength returns to the conflict and loudly calls on Turnus to fulfil his former engagement (383-445). Turnus, however, is kept away by his sister Juturna far from that part of the field where Æneas is known to be, and Æneas being unable to find him slays many of those whom chance opposed to him, and commences an assault on the city (446-592). Turnus, hearing that Amata had in her despair committed suicide, and seeing that matters had come to the last extremity, renews his challenge to Æneas (593-696). In the combat Æneas is victorious, and Turnus is slain (697-952).

1. *Infractos*—"entirely broken." See v. 784, note; also ix. 499. On *defecisse*, see xi. 423.

2. *Promissa*—see xi. 436 sqq. In *reposci*, *re* has its proper force, "the fulfilment of his promises is demanded." *Re* implies *obligation* on the part of Turnus—a necessity to *redeem* his pledge.

3. *Ultro implacabilis ardet*—"even without being incited by others, he boils with eagerness, *and is* implacable." An adj. thus used, instead of an adverb, has this especial force, that it is equal to another assertion; as "he burns implacable," is here equal to "he burns, and he is implacable." See note, v. 573.

5. *Ille—leo. Ille* is emphatic, and may be reduced to that class of the uses of this demonstrative, which have reference to things already noticed, or supposed to be known. So here, *ille leo* means "the African lion," of whose practice you must have heard." *Ille* is often used thus as a refresher of the memory. See note, i. 3, and xi. 809.

7. *Latronis*, i.e., the hunter, who, like a robber, lurks for his prey, and encroaches on the peculiar property and station of another.

8. Peerlkamp pronounces this line spurious, (1) Because none of the later poets has imitated it; (2) Because a lion does not meditate how he may easily break the weapon hurled at him, but how he is to rush upon his adversary; and (3) Because the phrase *os cruentum* does not seem a happy one with regard to a lion which has not been mentioned as engaged in hunting, or in devouring flesh. But these objections are very trivial.

11. *In Turno*, i.e., *in me*. See note, i. 48, on this subject.

13. *Congredior*—"I fight him," said with abruptness and decision. It is equal to "*stat congredi*." *Concipe* refers particularly to the form of words in which the oath and treaty were conceived.

14. *Dardanium*, when used by itself without such an adjunct as *Aeneam*, *ducem ductorem*, etc., implies strong contempt "*that Dardan, the Asiatic runaway!*"

15. *Sedeant*—"let them sit at rest," as the custom is; see Hom. Il. iii. 68 sqq. In *spectent* there is a reproach of the cowardice of the Latins conveyed, and an expostulation against their selfishness in allowing one man to fight for all.

16. *Crimen commune*. Either, "the accusations made against me by all the Latins;" or, "the accusation of cowardice which, in consequence of their flight, has been fixed on all the Latins." This latter, which is the opinion of Gossrau, we prefer on account of the contrast between *solu* and *commune*. We do not see that *solu* would have any appropriate meaning according to the other mode.

17. *Habeat victos*, i.e., "let him hold in subjection us (me) vanquished—let Lavinia be ceded to him as his spouse." Compare a similar passage in x. 863 sqq.

18. The antique form *olli* (see i. 254), and the spondaic numbers, are admirably suited to the sense. *Sedato corde* are in contrast to the *turbidus infit* of line 10.

19. On the syntax of *praestans animi*, see xi. 126, 416. The construction is made in imitation of the Greek. Zumpt Lat. Gr., § 437, note 1, says, "The poets and those prose writers who, deviating from the ordinary mode of speaking, use poetical constructions, to give animation to their style (especially Tacitus), extend the rule of joining a genitive with adjectives very far. They construe in particular all adjectives expressing mental emotion with the gen. of the thing to which it is directed, e.g., *anxius futuri; benignus vini; certus sceleris;* [*certus eundi*] *laetus laboris* [see xi. 73, *laeta laborum*], etc., where in ordinary prose the prepositions *de*, *in*, or *ad* would be required, and where we use "in respect of," or "in regard to." We must notice especially the use of the gen. *animi* (instead of the ablative) which occurs so frequently in late prose writers, and is joined with all adjectives; thus *anxius*, *urgens* [*egregius animi* xi. 416] *nimius animi*, etc. etc.; and owing to this frequent use of the gen. with adjs., it is found also with verbs denoting anxiety, as *discrucior animi*. *angor animi*." See xi. 280.

23. The old man uses first those arguments which are most likely to calm the excited mind of Turnus. He refers to his father's ample domain, to the cities gained by the valour of Turnus, and to his own wealth, and willingness to impart to Turnus of that wealth. With *aurum mihi* compare xi. 213.

25. *Indecores*—on this adj. see note, vii

231. With the phrase *nec genus indecores*, Servius compares the Greek expression, οὐκ ἀσχήμονες τὸ γένος.

Sine nec, etc. "Permit me to declare candidly *(sublatis dolis)* these things (though) not agreeable to be mentioned."

29. Observe the repetition of *victus*, adding force and vigour to the sentence. *Cognato sanguine*—"kindred blood," because Turnus and Lavinia were cousins, their mothers, Venilia and Amata, being sisters.

30. *Rupi vincla*—"I have broken all ties," viz., of religion and of faith. "I have taken away his betrothed bride from my (future) son-in-law." Latinus had promised Lavinia to Æneas, see vii. 267 sqq.

33. *Primus*—"you yourself in an especial manner;" "you more than all others."

35. *Recalent*—not "warm again," as if referring to the *two* battles; but "warm up from its cold temperature." This is a common meaning of *re* in composition, viz., *to bring about a state the opposite of that in which an object had previously been.*

37. *Quo referor*—"whither am I borne back?" i.e., why am I so often dissuaded from peace with the Trojans, when I am inclined to it of myself. Make peace I must if Turnus dies: why not do so now, and save him alive?

43. *Belli varias res*—see x. 160, *eventus belli varios.*

46. *Aegrescit medendo*—"the disorder increases by the attempts to cure."

48. *Pro me* is twice used, to increase the bitterness of the expression. It is hinted, that though Latinus pretends to be warm in his interest, and anxious for his honour and happiness, he is too easily led away to favour the pretensions of a stranger to his daughter's hand.

52. *Longe erit*, i.e., *aberit*, "will not help him." *Quae tegat*, "to cover him as he flies with a woman's defence, and to hide him by unsubstantial shades." Wagner thinks that *tegat* and *occulat* are put in the subjunctive, as being referred to the mind of Æneas, and what passed in it on the occurrence of danger. But Voss and Gossrau are of opinion that the meaning is, "his mother will be far from him to cover him as he flies with a woman's defence, and to hide herself [in case *she* be wounded *again*] behind unsubstantial shades." By this second mode, a sneer is given, not only at Æneas and his boasted origin, but also at the pretensions of Venus to divinity. Some think *vanis* to refer to the hollowness of the professions put forth by Æneas as to his being the son of a deity.

56. *Per si quis*—see note on ii. 142; and x. 369.

58. *Decus*, etc. "The dignity and authority of Latinus are vested in you: on you the whole family leans for help in its tottering condition" (*inclinata*).

65. *Genas perfusa.* On the syntax see note, i. 228. The mention of marriage in the presence of Turnus brought the blush to the cheeks of the fair Lavinia; though we do not gather from any portion of the Æneid whether her preference fixed on Turnus or Æneas as her future husband.

Cui (equal to *et Ei*) *plurimus rubor*, and a plentiful, i.e., "a deep blush kindled up the fire within her, and overspread her flushed countenance."

67. Cf. Hom. Il. iv. 141 sqq. *Violare*= φθείρειν, μιαίνειν.

72. Observe the very frequent repetition of the *e* sound in this line. *Omine tanto*—it was considered a token of death to those departing, if the persons from whom they separated gave way to much grief.

74. *Neque mora*, etc.—"for the means of delaying death are not at the disposal of Turnus."

78. *Non* is not to be joined to *agat*, which is used as an imperative, but to *Teucros.* But as the clauses *non Teucros agat in Rutulos*, and *nostro dirimamus sanguine bellum*, are directly contrasted, the translation will be, "Let him urge not the (whole body of the) Teucri against the Rutulians, but let us two put an end to the war by our own blood."

81. Wagner would make the apodosis begin at *rapidusque*, and he would take *que* as equal to "then." "When he had uttered these words, *then* he hastily retired into the palace." Gossrau, Forb., and others, interpret, "When (as soon as) he has uttered these words, and has retired hastily into the palace, he demands," etc., the apodosis beginning at *poscit.* In imitation of Homer, the poet glorifies the pedigree of the horses of Turnus.

85. The officiousness of the nimble and bustling groom is well brought out by the adj. *properi;* and the phrase *lacessunt pectora plausa* adds a touch to the picture which renders it reality itself. In *plausa* we have an example of the "proleptic use of the adj.," on which see note, Æn. ii. 736.

87. *Orichalco*, not *aurichalco*, for the Greek is ὀρείχαλκον, "yellow copper ore." *Album* is said to be employed not in reference to the true colour of the metal, but only to its conspicuous splendour. But it is possible that the epithet is intended to be understood literally, as vessels have been found in Herculaneum of a whitish metal, which is supposed to be the *orichalcum.*

88. *Habendo*=*ad habendum*—"for ready management," i.e., he adapts them so that they shall be easily caught and wielded by the hand.

89. *Cornua*—the knobs, or cones, in

which the crests of the helmet were inserted. The effect of the Styx would be to harden the metal, and make the weapon imperishable.

92. *Quae*, scil., *hasta*. This is another example of the indefinite pronoun, followed by a demonstrative, (which in this case is not a pron. but the subst. itself,) explained in note, Æn. iii. 95, which see. *Spolium Actoris*, below, means "an article of spoil *taken from* Actor."

95. *Vocatus meos.* Nouns of this kind of the 4th decl. have rarely a plural.

96. *Te maximus Actor*, scil., *gessit*, which is to be supplied from *gerit.*

100. *Vibratos calido ferro*—"curled with hot iron," i.e., with the *calamistrum*, or *curling irons.* This instrument resembled very much that in use among ourselves in the present day: it was much used by both sexes in the time of Plautus, Varro, and Cicero. With *Semiviri Phrygis* compare Æn. iv. 215.

103. *In prima proelia* does not mean "his first battle," but "the first part," "the beginning of," or "the prelude to the fight."

104. *Irasci in cornua*—"to collect his wrath in the point of his horns," that is, to work up his passion, and centre it, as it were, in the weapon of his vengeance, so that the first blow given with all his fury may be decisive. Perhaps it is intended by the expression to suggest that attitude which a bull often assumes in the circumstances described, when he lowers his head as he approaches his adversary, and sets his horns in a position suited for stabbing. This view would seem to be confirmed by the words *arboris obnixus trunco.* Cf. Eurip. Bacchae, 742 κεἰς κέρας θυμούμενοι; and Geo. iii. 232 sqq., where these same verses occur with a slight variety.

105. *Ventos lacessere*—"to beat the air:" it is equal to *ventilare*—a word used of gladiators, who were wont to go through their sword exercise when waiting for an opponent on the day of ordeal.

120. *Velati limo*—"clothed in the *limus.*" This garment was a kind of petticoat, bound round the waist, and reaching to the feet, having a purple stripe running round it at the lower extremity of the skirt. The Popa, and other attendants engaged in the sacrifices, wore it. Some books read *lino.* On the syntax of *vincti tempora*, see i. 228, note. On *verbena*, consult Smith's Antiquities, or Latin Dictionary, and see note on Ecl. viii. 65.

121. *Pilata*—"armed with the *pilum*," or large spear. The *Pilum* had a wooden shaft of five and a half feet long, with an iron head of about nine inches. In the war with the Cimbri, Marius ordered that one of the iron pins by which the head and shaft were fastened together should be supplanted by one of wood, so that when the weapon struck with force on an enemy's shield, the wooden rivet should break and the one end of the javelin hang down, thus preventing the possibility of its being hurled back again. *Plenis portis*—"the crowded gates," not "the gates wide open thrown."

124. Observe the *synesis* construction (see note, i. 70; iii. 676) in *exercitus instructi.*

127. On the Trojan Mnestheus see v. 116; on the Etruscan Asilas, x. 175; and on the Latin Messapus, vii. 691.

131. *Studio effusae*—"pouring forth in their eagerness," viz., to see. On *inermum* see note, x. 425.

135. *Neque nomen*—"neither name (because Alba Longa had not then been built), nor dignity (*honos*, because the *feriae Latinae* had not then been instituted), nor glory" (as arising from both considerations).

139. *Sororem*, i.e., Juturna. *Diva deam*—"a goddess addressing a goddess."

141. *Sacravit*—"has given as her sacred (or inviolable) gift." *Decus fluviorum.* So the moon is called *decus astrorum* in ix. 405.

142. By *gratissima* Virgil seems to have attempted to translate the Homeric expression—ἐμῷ κεχαρισμένε θυμῷ.

144. Observe that the principal or penthemimeral caesura is wanting in this line. *Ingratum*—"unwelcome," i.e., unwelcomed by me; the couch to which they were not welcome.

147. *Qua=quatenus*—"as far as."

152. *Praesentius*—"with more efficacious aid," more present help. *Perge*, i.e., *fac*, *age.*

155. *Honestum*, i.e., *pulchrum*, according to Forbiger.

161. *Interea reges* * * *Latinus* * * * *Turnus it.* This and the following lines have been variously punctuated and explained. The difficulty is the absence of a verb to which *reges* shall be subject; and the most usual way of getting quit of the objection is to make *reges* nom. to *procedunt* (169)—all the intervening words being parenthetic. But such a plan is unnecessary. The apparent difficulty may be removed on the principle fully explained in the note on Æn. i. 573; or by that construction so well known in Greek as the σχῆμα καθ' ὅλον καὶ μέρος, i.e., making mention of the comprehensive plural first, and then of the partitive singulars, on which see Jelf. Gr. Gram. § 478, 708. Compare Hom. Odyss. xii. 73, οἱ δὲ δύω σκόπελοι, ὁ μὲν * * * ἱκάνει, etc.; and see below, 275.

Ingenti mole means "of large size," (so Priam's body is called *ingens truncus* in ii. 155) rather than "with great pomp."

164. *Solis avi specimen*—"token of his

descent from his ancestor Sol," the Sun god. Latinus was by one form of the legend son of Circe, daughter of Helios (the Sun). The twelve rays had reference, probably, to the months of the year, or the twelve signs of the Zodiac through which the Sun passed.

165. On *bina* and *crispans*, see note, Æn. i. 313.

167. *Sidereo*—"shining like the stars." *Coelestibus*—"heavenly," as procured from Vulcan. The phrase *magnæ spes altera Romæ* is said to have been first used by Cicero, on hearing Virgil's Sixth Eclogue read in the theatre. The *spes prima* was, of course, Cicero himself, as Servius and Donatus allege.

170. On *bidentem*, see iv. 57. The Greeks were wont to sacrifice a lamb in making a league, but the Romans a sow.

172. Observe the order of procedure in the ceremony. The priests, looking to the rising sun, sprinkle the *mola salsa* on the head of the victim, and then having cut off some hair from the brow of the beast to throw into the fire, they pour out a libation of wine upon the altar. See vi. 245, and note.

On the syntax of *conversi lumina*, see i. 228, note.

175. *Stricto ense*—"with drawn sword," as if ready to take vengeance on him who should violate the treaty. Cf. Hom. Il. iii. 277.

177. Observe *propter* following its case and see note, i. 348; iii. 684; and vi. 451.

189. *Non, nec* * * *nec.* This is like the Greek *οὐ, οὔτι* * * *οὔτι*, and may be explained by considering the first negative, *non*, as giving a strong negation to the general assertion, and the other two, *nec*, *nec*, as applying to the detailed particulars of the sentence. The *non* is thus like a negative sign before brackets in Algebra.

190 *Paribus legibus*—"on conditions of equality," as already predicted in vii. 256, which see.

192. *Sacra deosque dabo*, i.e., I shall institute sacred rites to my country's gods, to Vesta and the Penates; but Latinus will still retain the sovereign power to which he has hitherto been accustomed.

194. *Urbem*—see i. 5, *dum conderet urbem*, etc.

198. *Duplex genus*—"the two children." Observe the first syll. of *duplex* lengthened. This is unusual before a combination of mute and liquid so soft and light as *pl.*

199. *Infernam vim deorum*, i.e., *vim infernorum deorum*. *Sacraria*—"the holy abode of inexorable Dis."

201. *Medios*—either "in the midst of us," or "mediating," "the mediating fires."

205. *Diluvio*—"with a deluge," i. e., causing earth and sea to be mixed by the action of a flood. *Coelum in Tartara solvat*, i.e., should any power break up the firmament, and cast it into the abyss of Tartarus.

206. *Ut*—"so surely as." We need scarcely refer students to Hom. Il. i. 234 sqq. for the original of this passage. As Æneas grasped his sword in his hand while swearing, so Latinus holds his sceptre.

211. *Dedit gestare*, like *dedit mulcere*, Æn. i. 66, and *dederat diffundere*, i. 319, where see notes. The construction is an imitation of the Greek one so frequently met with, in which an "infin. active is used where we might expect the passive, the verbal notion being referred to the actual subject of the feeling, rather than to the grammatical subject of the sentence." Thus, Eur. Med. 1060, *ὅπως ἐχθροῖς ἐγὼ παῖδας παρήσω τοῖς ἐμοῖς καθυβρίσαι*—"to insult them," i.e., "that they should insult them," i.e., "to be insulted." See Jelf, Gk. Gram. § 667 (2d ed.).

213. *Rite sacratas*—see note 172, above. *Jugulant in flammam*, i.e., slay them and throw them on the fire. This is another instance of the *constructio praegnans*, explained in the note on Æn. ii. 18.

218. *Propius cernunt*—supply *eos esse*—"when at nearer view they see them to be of unequal strength."

219. *Adjuvat*, etc. The sight of Turnus, as he advances with silent gait, and as he in a suppliant (and timid) manner worships the altar, with downcast eyes, tends to confirm *(adjuvat)* their forebodings."

222. With this passage compare Hom. Il. iv. 86 sqq., where Pandarus breaks the treaty, at the instigation of Minerva. Camers has been mentioned in x. 562.

227. *Haud nescia rerum*—a very unnecessary piece of information, when we recollect that a deity is the person spoken of. Some have, on account of the words quoted, denied the genuineness of the whole phrase.

232. This verse has been the subject of much controversy, and many different explanations of the word *fatalis* (which forms the difficulty) have been offered. It appears to us that the only interpretation deserving approval is that of Forbiger, who refers *fatalis* to the prophecy which declared to the Etruscan army that it should be headed by a foreign leader, before it could successfully engage in a struggle with the dethroned Mezentius and his protector Turnus. Let the student read Æn. viii. 477 to 504, and we doubt not he will agree with us in our opinion. The phrase *infensa Turno*, "exasperated at Turnus" on account of his protecting Mezentius, puts the matter beyond dispute, we imagine. *Fatalis* is used of course ironically. Wagner and Jahn, in their later editions, offer explanations almost identical with that of Forbiger. Jahn fer-

ther thinks that *fatalis manus* is used with a double meaning; for the phrase, "that fated band," may signify both, "that band which thinks itself called on by fate to avenge injuries," or, "that band which has come to receive its fate," i.e., its destruction.

234. *Aris* Heyne takes as equal to *ad aras*, in the sense, "he devotes himself to death in defence of the Latins, a league having been ratified at the altars of the gods." But Wagner refers the phrase to the proposal of Æneas in 192, *sacra deosque dabo*, and explains it as meaning "for," i.e., "in defence of the altars of the gods." This is to be preferred.

235. *Feretur vivus per ora*, i.e., his memory shall still be fresh; his name shall still live in the hearts and mouths of his countrymen, even after his bodily death.

237. *Qui* suggests the reason of defeat—"because we now are remiss."

243. *Infectum precantur foedus*—"pray that the league had never been made." Verbs of "wishing" are very frequently construed thus with the perf. part. pass.

Iniquam sortem Turni — either, "the pitiable lot of Turnus;" or "the unjust lot," as Turnus was obliged to fight single-handed, in consequence of the cowardice of all others.

245. *Signum*—"a portent," the same as *monstro* in next line. *Praesentius*—"more effectually."

252. *Convertunt fugam*, i.e., cease to fly before the pursuer, and in turn become themselves the pursuers of the eagle. *Convertere viam* is similarly used.

256. *Projecit fluvio* is another instance of the *constructio praegnans*. The abl. *fluvio* coming after the verb of motion *projecit*, instead of the accus., expresses not only the hurling towards the stream, but also the being in it. See note, Æn. ii. 18.

258. *Expediunt manus* — "make ready their hands," viz., to take armour. The more usual phrase is *expediunt arma*.

259. *Saepe* cannot, if literally taken, be very applicable to so short a period as that during which the war had been carried on. Wagner, therefore, considers it as used for *ter, ter quaterque*, i.e., *valde, magnopere*. *Accipio*, scil., *omen*. Observe the repetition of *hoc* in this line, and of *me* in the next.

263. On *populat* see i. 527. And on the syntax, *quos territat, et litora populat*, cf. x. 242, and Eclogue viii. 3.

274. *Sutilis balteus*, i.e., one made of woollen cloth, or of hide, but most probably strengthened by metal plates. Translate, "Where the sewn belt rubs against the belly, and where the buckle clasps (literally, *bites* or *pins together*) the sides (or edges) where they met, (i.e., the joinings of the sides).

275. *Juvenem—costas transadigit.* Observe the two accusatives following the one verb. This is an example of the construction (explained in 161, above) in which the *whole (juvenem)* is first mentioned, in a general way, and then the part, *costas*, specially affected is more particularly detailed. In Greek this syntax is very common.

277. *Fratres—pars—pars.* See above note on 161, *Interea reges—Latinus—Turnus.* See also xi. 887, *exclusi—pars—pars.*

281. *Agyllini*, i.e., Etruscans, inhabitants of Agylla or Caere. On the syntax *amor decernere* see note, ii. 10, with the references there quoted.

283. In this very vivid description of an irregular and tumultuous fight we are, of course, to understand the different operations as assigned to different individuals. Some carry off torches from the altars and use them as weapons; others hurl javelins so thickly that a shower of iron hails down on the combatants; others carry off the sacred vessels, and plunder the hearths of the gods. This last action is perhaps not one of plunder but of protection.

286. *Referens pulsatos deos.* As we are not told that Latinus brought any images with him to the sacrifice, and as we do not know that it was customary to have such present at the making of treaties, we must not apply these words literally to the actual carrying back of the deities to Laurentum. We must either take the phrase figuratively, "returning to Laurentum, his divine ordinances and ceremonies being mocked and baffled by the unsuccessful attempt to make a league;" or else we must consider *referens* as equal to *imitans*, as it is in Æn. iv. 329. The former we prefer.

290. Messapus rushes eagerly against Aulestes, desirous to cut off all chance of reconciliation (*avidus confundere foedus*), by slaying a king, or *Lar*, of the Tyrrhenians.

Avidus confundere. This *infinitive of intention* depends on the adj. *avidus*, in Greek fashion. A prose writer of the Augustan age would have used either *ad* with the gerund, or the dative of the gerund, or *ut* or *qui* with the subjunctive. See note, Æn. i. 527.

291. *Proterret*—"by terrifying, puts to flight;" *adverso equo*—"by riding his horse right at him."

292. Aulestes stumbles against the altars which are opposed to him as he retreats, keeping his face to the foe.

293. *In caput, inque humeros* is a translation of Homer's expression ἐπὶ βρεχμόν τε καὶ ὤμους, Il. v. 586.

294. *Telo trabali*, i.e., his spear, huge as a

beam. "The staff of his spear was like a weaver's beam."

296. *Hoc habet.* This is the phrase used with reference to a gladiator when he received a wound in the combat: *habet*, "he has it;" "he has *caught* it," as we say, i.e., he is wounded.

300. *Occupat os.* As Ebusus (one of the followers of Mezentius, it would seem,) approaches, and is in the act of dealing a blow, Corynaeus, a Trojan, anticipates him by hurling a torch in his face; then, while his beard is burned, and he himself is confounded, Corynaeus follows up his advantage, and seizing him by the hair, brings him to the earth, and slays him.

301. *Ipse* is used because a sentence intervenes between the subject and its first verb, *occupat*, and its second, *corripit:* and also because Corynaeus had first attacked at a distance, but now engages in close fight. *Ipsum*, in 303, seems to mean, "the whole body of the man," as opposed to the hair which his enemy had seized. So Homer uses the pronoun αὐτός.

307. Podalirius, a Trojan, follows close upon Alsus, a Rutulian, and hangs over him with his sword ready to inflict the death-wound, when the latter, with a back stroke of his battle-axe, splits in two the head of his pursuer.

310. *Clauduntur in noctem.* This is another example of the *constructio praegnans*, explained in Æn. ii. 18.

312. *Nudato capite.* Why was Æneas thus exposed, it has been asked? In order, says Servius, that he might be known by his own men. But it seems more natural to suppose that the poet mentions the circumstance to exalt the character of his hero, by bringing out strongly his faith in the gods, and his reverence for them, as displayed in his omitting to protect or arm himself. Moreover, as the story requires that Æneas should be wounded, it would ill consort with the inviolability of heaven's armour that its wearer should be injured, despite its protection.

313. *Rēpens*—this is the adj. =*repentina*, and not the participle of *rĕpo*, to creep, as the metre shows.

216. *Auferte metus* — either "away with fear as to the issue of our single combat," or rather, "dismiss your fears of any present danger:" no real danger now hangs over you, sufficient to lead you thus to act.

319. *Alis sagitta*, etc., i.e., an arrow with feathers at the back end to direct its flight, "*pinnata sagitta*."

322. *Pressa est* — "is hushed," "kept secret." This and the following line are of course said with irony.

326. *Superbus*—"elated," "he leaps into his car with a bound."

330. *Hastas*—"spears," whence procured? From the bodies of those slain.

331. It is a great compliment to Turnus to compare him to Mars. Thrace is assigned to the war-god as one of his favourite haunts, and mention is hence made of the Hebrus (now the Maritza).

332. *Clipeo*, i.e., *concusso*. This has reference to the act of the consul in setting forth to war.

335. *Thraca* — the Greek Θρᾴκη, for Thracia. *Irae*, in next line, is the nom. plur., and not the gen. sing.

342. *Hunc—hunc* may depend on *dedit neci*, for *congressus* is here used absolutely; and, besides, it is usually found with the dative, not the accus.

344. There should be only a comma after *armis*, as the following infinitives, *conferre* and *praevertere*, depend immediately on the clause preceding.

347. Homer does not represent Dolon as at all valiant; but Virgil, we have seen, often differs from his great model. For the story of Dolon, see Hom. Il. Bk. x.

352. *Pretio*, i.e., *praemio*, which means *poena*, scil., death.

355. We are to suppose that Turnus, after following his victim, at length wounded him, by hurling his javelin through a long space *(longum per inane)*. Wagner remarks on the great number of conjunctions in this and the next two lines, as expressive of quickness and eagerness on the part of Turnus in the transaction.

363. *Chloreaquĕ.* Observe the *que* lengthened by arsis. *Sternacis equi*—"of a restive horse" — a horse that readily, or often, throws his rider.

365. *Edoni Boreae*—"of the Edonian," i.e., Thracian, north wind. The Edoni were a Thracian tribe. Such a wind was strongly felt in the Ægean sea. *Dant fugam*, i.e., *fugiunt*—"hasten."

367. *Venti*, i.e., the blasts of Boreas.

370. *Adverso curru*—"by reason of his car being driven against the wind."

372. *Frenis* is to be joined with *spumantia* —"foaming on the bit."

374. *Retectum*—"uncovered." It must have been his right side which was wounded, as that was the one which would have been exposed to Turnus, when Phegeus seized the horses with his right hand, and clung on to them as they galloped onward.

380. Phegeus, now that he has been slightly wounded, turns round to retaliate on Turnus, but he is struck by the wheel of the chariot, and hurled headlong on the ground; and Turnus, as he whirls past in his furious career, lops off his head, and leaves the trunk on the sand.

In *praecipitem* we have another instance

of the proleptic use of the adj., explained in the note on Æn. ii. 736.

386. *Cuspis* here, as at i. 81, means the lower end of the spear, the σαυρωτήρ. Æneas supported himself by the spear as often as he put forth the wounded limb. *Nitentem*—this verb has two meanings, either to *support oneself by something*, or to *move forward*. Both are probably implied here.

391. *Iapis*—instead of this word, Iapyx is found in some copies, but it does not seem so appropriate as the former for the name of a physician. There is obviously a reference to the verb ἰᾶσθαι.

394. *Dabat*—"offered to give," as we see by what follows.

395. *Depositi parentis.* The ancients were in the habit of exposing invalids before the doors of their houses and temples, in the hope that they might be cured by some chance passer by, who had once been afflicted with the same or a similar disease, or at all events that they might restore to the *earth* their last breath. Hence *depositus* came to mean, "*despaired of*," as here. *Fata*, i.e., *mortem*.

397. *Mutas artes*, viz., medicine, and the art of healing. The medical art is called "silent," i.e., "*less* showy," as compared to the *more* fashionable and showy accomplishments of augury, music, and archery, and the term was more particulary applicable among the Romans, who employed *slaves*, or *libertini*, or *Greeks (Græculi esurientes)*, than it would be now-a-days. Forb. thinks that *mutas* may be taken literally, since the duty of the physician must be done in quietness and silence, while prophecy, singing, and archery necessarily implied noise and excitement. This, however, is rather prosaic.

398. *Acerba fremens*—"murmuring bitterly," wrathfully muttering bitter complaints.

401. *Pæonium* is to be scanned as three syllables, *Pæonjum*. Jahn thinks that the four syllables should be retained in full in the scansion, the *o* being shortened, as the *i* is in *orichalcum*, above, 87, and as the long vowels of foreign words are often treated by the Roman poets. *Pæon. in mor.*, "after the manner of Apollo." See Article, "Apollo," in Clas. Dict.

Ille—senior. A substantive is often thus added to a demonstrative pronoun to impart emphasis, and to mark more distinctly the person indicated. See note, Æn. v. 262.

402. *Manu medica*, etc.—"with healing skill and with the powerful herbs of Phœbus, he makes many anxious trials in vain—in vain with his right hand he loosens [shakes for the purpose of loosening] the barbs, and again and again grasps the steel with the griping forceps."

405. *Nulla Fortuna*, etc., i.e., Fortune in no degree directs to the means of cure, and Apollo, inventor of the art, lends no assistance. *Horror*, "dread," is put for the *cause of dread*.

408. *Pulvere stare coelum*, i.e., the dust, when it has once risen, combines with the air, and makes it gain such consistency as that the compound seems to stand firm in its place. The phrase is an imitation of Homer, ποδῶν δ' ὑπένερθε κονίη ἵστατ' ἀειρομένη.

411. *Indigno dolore*—"undeserved pain;" "pain inflicted in a disgraceful manner."

412. *Dictamnus*—the herb *dittany*, which was found in great abundance on Mts. Dicte and Ida. The herb now called *dictamnus* by botanists is quite different.

413. *Caulem*, etc—"a stalk rich in mature leaves and purple flower;" i.e., there was on the stem an abundance of leaves, (neither too young and milky, nor too old and dry, but) of mature growth, and of full-blown blossoms

414. *Non incognita capris.* Cicero, N. D., says that it is reported that "when the wild goats in Crete are hit with poisoned arrows, they seek the herb *dictamnus*, and when they have tasted it the weapons drop out of their bodies."

417. Venus "with this herb infects the river-water *(amnem)*, which had been poured into the shining basin, secretly imparting to the liquid a curative power: she sprinkles, too, the health-giving juice of ambrosia, and the sweet-scented panacea." Panacea—(πᾶν, ἀκεῖσθαι)—an herb which was believed capable of curing all things.

422. *Quippe*, for *utique, certe*, δή, εἰκότως. Forb. and Wagn. "As was natural to expect."

424. *Novae*, etc.—"His vigour returned fresh to its former state."

429. *Agit*—"incites," "urges on to action." Observe the peculiar force of the pluperf. *incluserat*, in next line—"he had by this time enveloped his legs in his greaves."

432. *Habilis est*, i.e., *aptus est*. *Fusis circum*, by anastrophe and tmesis, for *circumfusis*. The practice of embracing with the armour on was of common occurrence. See Quinct. Declam. ix. p. 197, quoted by Peerlk., *jamque suprema per galeam dederam oscula*.

435. With this affecting passage compare Hom. Il. vi. 474 sqq., and Soph. Ajax, 550 sqq. *Verum laborem*, etc.—"Learn from me true virtue in enduring toils." Servius interprets, "true, real, labour—that which

I undergo myself, for myself—not using the services of others."

437. *Dabit defensum*—"will render you safe." This circumlocution by *dare*, instead of the simple verb, expresses the effect and permanent result. See note, i. 63. *Inter magna praemia*—"into the very midst (into the enjoyment) of great results."

438. *Tu facito*, etc. "See to it, when you have come to maturity, that you be mindful (of these things); and let your father Æneas, and your uncle Hector, rouse you to energy, as you call to mind the examples of your kindred."

444. *Caeco pulvere*, i. e., the dust which *makes blind*.

447. *Gelidus*, etc. This line has occurred at ii. 120, where see notes.

450. *Atrum agmen* — "his dusty band," i.e., either "in dense array," or "covered with a cloud of dust."

454. "It will overthrow the trees, lay low the crops, and level all things far and wide." *Ruo* is here active transitive.

456. *Rhoeteius ductor*, i.e., Trojanus; so called, from the promontory Rhœteum in the Troad. See iii. 108.

458. Thymbraeus and the other victors are Trojans, while Osiris and the conquered are Latins.

460 On Tolumnius, see above, 258 sqq.

468. *Virago*—"a female who does deeds of valour equal to men." *Media inter lora*, "while he was driving."

473. The comparison of the swallow seems to be original to Virgil.

475. *Loquacibus nidis*—νεοσσοῖς τρύζουσι.

477. *Stagna* means the pools of water in the *impluvium*, according to Lersch., but we prefer to consider it as referring to the lakes of the country, and not to the small troughs and wells of the city.

481. From its primary meaning, "to lay in order," *lego* comes to mean "to pick out," "to choose," and hence, when applied to such words as *vestigia*, *oras*, and *vias*, it signifies "to watch closely," "to follow nimbly."

485. *Retorsit aversos*. Proleptic use of adj., on which see note, Æn. ii. 736.

488. *Huic*, i.e., *in hunc*, viz., Æneas. "Messapus, as he happened to be carrying in his left hand two pliant javelins pointed with steel, with a sudden attack (*levis cursu* for *levi cursu*), brandishing one of these, hurls it at him with unerring aim."

491. "Æneas halted, and gathered himself up under covert of his shield, sinking down on his knees."

494. *Subactus insidiis*—"being roused to indignation by the treacherous dealings" (of Messapus).

501. *Diversas*—"in different parts of the field." *Inque vicem* for *invicemque*. Observe that *invicem* is coupled to *toto aequore*, though the two members are of entirely different character. On this subject see note, Geo. i. 142, *alta petens pelagoque*.

503. *Placuit*. This verb is used in regard to the unalterable decrees of heaven.

505. "This encounter first rallied and stayed the routed Trojans." *Haud multa morantem*, i.e., the slaying of whom did not occupy him long.

509. *Amycum* and *Diorem* are governed by *ferit*, and not by *congressus*. On *hunc—hunc*, see note, x. 10.

515. *Echionium nomen*, i.e., his father was Echion. *Nomen* has reference to his origin, as the latter part of the line shows; so in vi. 763, *Silvius*, *Albanum nomen*, means, Silvius, Alban in race and origin. *Nomen* is in apposition to *Onyten*.

516. *Hic*, scil., Turnus. *Fratres Lycia missos*—these are, as Forbiger thinks, Clarus and Themon, mentioned in x. 126.

Apollinis agris. Lycia is so called on account of the famous temple of Latona and Apollo in Patara.

518. Lerna was properly a stream and lake of Argolis, but was not far distant from Arcadia.

519. *Pauper domus*. The fisher's life was esteemed in ancient times one of extreme poverty. See Theocr. Idyll. xxi., "His father cultivated a hired [rented] farm."

521. For this same comparison, see Æn. ii. 304 sqq.

522. *Silvam et virgulta sonantia lauro*—that is, either *lauream silvam et virgulta*; or *silvam* may mean the woodland pasture with its long grass. *Virgulta sonantia lauro* is equal to *virgulta laurea*.

524. *Aequora*—"the level ground," "the plains;" not the seas, as the first words of the next line very evidently show.

528. *Itur in vulnera*. Our verb, *to go*, is often used in this sense, in slang phraseology. *Hic*, in next line, refers to Æneas.

530. *Sonantem*—"making a great noise about," i.e., "boasting of." *Actum*, i.e., *ductum*—"derived," "handed down."

531. *Turbine* means a cast or throw by which the missile rotates in its journey to the mark.

533. *Rotae provolvere*, etc. The wheels, i.e., the chariot, rolled him beneath the *lora* and the *juga*. The *lora* may be either the reins, properly so called, or the thongs by which the horses were bound to the yoke. If the latter, the phrase will be quite intelligible and appropriate; but if the former, it will be more difficult to comprehend. *Juga* means, of course, the yoke, and thence the team.

534. The order is, "*Incita ungula equorum nec memorum* (i.e., *immemorum*) *domini proculca super crebro pulsu*."

536. *Tempora aurata*—his temples covered with a golden helmet.

546. *Mortis* is what is called the "genitive of apposition," since *mors* is the *meta*. So we meet in Horace, *hederæ præmia;* and in Cæsar, *pecuniæ præmia*. See Madvig, Lat. Gr., § 286, with notes.

552. Observe *quisque nituntur*, and consult notes, i. 70; ii. 31.

556. *Clade*, i.e., *metu cladis*.

560. *Accendit*, scil., *animum ejus*.

562. *Capit tumulum* — "he ascends a mound;" thus Roman generals mounted the *suggestus* (an artificial mound or platform) to harangue their soldiers, and orators to address the public assembly.

563. *Nec scuta deponunt* — the meeting was so hurriedly called, that they had not time to follow the usual practice of piling armour.

566. *Mihi* is an example of the *Dativus Ethicus* explained in i. 261, where see note.

568. *Frenum accipere*—this demand was contrary to the treaty; but, as the opposite party had broken their engagement, Æneas was free to depart from his. *Frenum* is seldom used in the singular.

Victi. This is an example of synesis, on which see i. 70. We should have expected *victa*, to agree with *urbs* (taken from *urbem* preceding). *Fatentur* in the pres., is much more forcible in a threat, than the future would be, though the latter tense might here be expected.

572. *Caput—summa*—Laurentum is called so as being the *caput*, or head, of the nation carrying on the war. Forb.

575. *Cuneum dant*; i.e., *faciunt*—"form a wedge." With *scalae* supply *apparuerunt*, from *apparuit* following.

585. *Trahunt regem in moenia* — "they drag the king (Latinus) to the walls," to look after their defence, and to make peace with Æneas. Gossrau takes *trahunt regem* as referring to Æneas, in the sense, "they wish (i.e., they try) to get Æneas received within the walls."

588. Observe the perfect in a *frequentative* sense.

589. *Trepidae rerum* is an imitation of a Greek construction. So *fessi rerum*, i. 178.

593. *Haec fortuna*—"the following disaster," viz., the death of Amata.

599. *Turbata mentem*. See on the syntax, i. 228.

603. *Nodum leti*, for *nodum letiferum*. *Informis*, i.e., *foedi, turpis*.

606. *Laniata genas*. On the syntax, consult note, i. 228. "It was a custom among the ancients," says Servius, "to pour out human blood, that either of gladiators or of captives; but if a sufficient number of such victims did not appear, the mourners shed their own blood, by lacerating their cheeks. The laws of the XII. Tables, however, forbid women to tear the face."

612. Many critics reject this and the next line, which are not found in many of the best MSS., and are not mentioned by Servius or Donatus. They occur, with the alteration of two words, in xi. 471, 2. Wagner, however, defends them, (1) Because they are not identically the same as xi. 471, but are changed, according to Virgil's practice, in a word or two. (2) Because, if they are omitted, there is something wanted to complete the sentence; for nowhere in Virgil does an absolute clause end in the nom. of the participle. (3) Because in the Codex Mediceus (one of the best MSS.) 611 ends a page, so that 612 and 613 might have been readily omitted. And further, Servius and Donatus, having taken notice of the verses when commenting on Bk. xi., might naturally have deemed it superfluous to mention them again. Forb. agrees with Wagner. Peerlk. condemns the verses, and reads the preceding lines thus: *et scissa veste* * * * *pulvere* TURPAT.

616. *Minus atque minus successu lætus*—Heyne understands these words as referring to the gradual diminution in the speed of the horses of Diomede; Wagner to the diminished success in this equestrian mode of fighting, in consequence of the fatigue of his horses. But we think that *successu* is to be taken literally, implying that his steeds *were* still successful and vigorous, not wearied and unsuccessful; and that *minus atque minus laetus* signifies that now, though slaying considerable numbers of the enemy, yet he is dissatisfied with the opponents presented to him, and longs for combatants more worthy of his steel; that he every moment feels so much more keenly his disgrace, as he reflects on his desertion of the hottest of the field, that now he takes no pleasure in his present success, but would rather brave all danger, and meet every disaster than seem to skulk like a coward from his great rival.

617. *Caecis terroribus*, i.e., terrors, the cause of which was unknown to him.

621. *Diversa urbe*—"in a remote part of the city."

625. *Occurrit huic*—"opposes him," i.e., his objections; "meets his difficulties."

630. On the cacophony produced by *recedes* beginning with the same syllable as the preceding word *hono-re* ends in, see Æn. ii. 27; iii. 203, notes. *Numero*, i.e., in the number of slain.

634. *Fallis*—"try to deceive."

638. Some understand that a phantasm appeared to Turnus: others that he actually witnessed the scene.

646. *Usque adeone*—"Is it then so very miserable a thing to die?" This half vers

has gained celebrity from its alleged repetition by Nero. See Suet. Ner. 47.

648. Observe that the final syllable of *anima* is not elided before *atque;* and that the middle syll. of *istius* is short. See Æn. i. 16.

649. *Avorum — dignus* and *indignus* are often joined by the poets and later prose writers with the genitive, instead of the ablative.

653. *Suprema salus*, as elsewhere *summa salus*, "our final safety," or "our last hope of safety."

654. *Fulminat* — a very expressive and emphatic word. So below, 700, *intonat armis*. In vi. 843, the Scipios are called *duo fulmina belli;* and Scott calls Nelson a "thunderbolt of war."

657. *Mussat* — "deliberates secretly," or rather, the meaning is, "mutters dissatisfaction at the present arrangement, and hints that his own inclinations are to change it, taking Æneas as his son-in-law, and making a league with him." *Generos*, the plur. for the sing., as we have often seen already. The plural in such cases takes the place of a generic noun.

659. *Tui fidissima.* This phrase is formed on the model of such as *tui studiosissima*, *tui amantissima*. Some doubting the Latinity of the expression, have changed *tui* to *tibi*. But the best MSS. have *tui*, and in Silicus we meet with *perfida pacti*. It seems only an extension of the principle of the objective genitive, on which consult note, Æn. i. 462.

664. *Deserto in gramine*—"in the grassy plain, now abandoned by the enemy."

665. *Obstupuit*, etc. "Confounded by this varied picture of events, Turnus was stupified ('astonied stood'), and remained fixed in silent gaze: in that one heart there burns a deep sense of shame, and mad rage mixed with grief, and love urged to distraction by the Furies [of Jealousy and Despair] and the consciousness of merit" (and innocence).

669. *Umbrae*—the haze or mist which the sudden news spread over him.

673. *Vortex*—"a pointed blaze." *Undare* is often applied to flames and smoke, from the resemblance which they present to the successive surges of the sea. *Compactis trabibus*—"with closely knit beams."

679. *Morte*—"I am determined, by enduring death (*morte*), to suffer all the bitterness (*quidquid acerbi*) of death."

680. *Ante* — "first," i.e., "before my death."

Furere furorem. This phrase is similar to *somnium somniare*, *vitam vivere*, *voce vocare*, etc., in all of which the verb and noun are of the same stem and meaning. The construction is also found with verbs and nouns of kindred meaning though not of the same stem. It is of very common occurrence in Greek. So we might say, "to rage out my passion," though "rage out my rage" would be rather awkward. See Æn. i. 67, note.

681. *Arvis* for *in arva*.

684. This comparison is borrowed from Homer Il. xiii. 137, which see. Observe the variation of the construction:—instead of putting *imbre* and *vetustate* in the abl., to be co-ordinate with *vento*, the poet changes the syntax, and makes them the nom., the pron. referring to *saxum* being understood in the accus.

687. *Improbus* seems to mean here "unable to be checked [*persevering*, as we had it before], and destructive."

696. *Discessere.* Note the peculiar appropriateness of the perf. tense in expressing the readiness and haste with which the hosts gave way for the champions.

699. *Praecipitat omnes moras*—"flings to the winds all causes of delay." Heyne interprets, "*omnia quae eum morari poterant festinanter agit*," but this is very tame and deliberate. The idea is, not the doing anything, however small, but the immediate and entire breaking off from every engagement which could retard the combat in the slightest degree. In the translation of the phrase we have changed the metaphor, as no English phrase occurs to us exactly corresponding in idea.

701. On *Athos*, now *Monte Santo*, consult Smith's Dict. of Geog., and see note, Geo. i. 332. On *Eryx*, see Æn. i. 570. *Ipse* is to be joined to Appenninus to mark out one peak particularly, either as being the prince of Italian mountains, or because it was nearer than the others here mentioned, and in sight, as it were. Observe the irregular arrangement of the words, *quantus*, *ipse*, *pater*, *Ap.*, etc. etc.

703. *Appenninus.* Wagner imagines that this range was so called because it joined close on the Pennine chain, and that the most ancient form of the name was *Adpenninus*. The original stem of the name is manifestly PEN—a hill, or mountain, which occurs in all Celtic languages. Some will have it that the Mts. were called from the god Penninus, and that thus the epithet *Pater* is naturally transferred from the god to the mountain. But does the hoar head (*nivali vertice*) attributed to the mountain not suggest a reason for the use of the term, *Pater*?

708. Observe that every word in this line ends with *s*. To avoid this sameness of termination, some read *diversi*, but all MS. authority is on the side of the other lection.

709. *Cernere*, for *decernere*. Some copies read *viros et decernere*.

712. *Invadunt martem*—"commence the fight." *Clypeis atque ære*—"with their shields, even the loud ringing brass," *atque*

being epexegetical. This refers to the violent dashing together of the shields.

714. *Fors et virtus miscentur*—"chance and skill are combined;" i.e., each combatant displays skill, but chance or accident is also observable in giving and receiving blows.

715. On *Taburnus*, see note, Geo. ii. 38; and on Silas, Geo. iii. 219.

717. *Cessere* is the frequentative perf. (see iii. 681), "are wont to retire." *Magistri*, i.e., *pastores*.

719. *Nemori*, i.e., *pascuis*, i.e., *armentis*.

725. This notion of the balances has been derived from Hom. Il. viii. 69, and xxii. 209 sqq. *Æquato examine*—"with the tongue (of the balance) right in the centre," not veering to either side.

727. This and the two preceding verses are by no means carefully finished. The idea on which *quem damnet labor* depends may be very easily supplied from *imponit*, "He places (in the scales) the different fates of the two, *to ascertain* which of them the toil of battle is to doom, and to which side death is to incline by its weight," "by the weight of which of them the death scale is to be inclined" (or "depressed"). Virgil translates Homer's *αἴσιμον ἦμαρ* by *letum*, and his *ῥέπε* by *vergat*. By *labor* Wagn. understands *pugna* (so *πόνος* in Greek)—"the toil of battle." Peerlk. interprets it as *the movement of the scales*—a most extraordinary idea. May not the use of *labor* be attributed to Virgil's fondness for Greek imitations? And as he translates Homer, word for word in the second clause, may this term not be an attempt to bring out the idea of death and the dead, expressed by *κάμνω, οἱ καμόντες*? In this view, *labor* will mean "death," or "the decree of death," and the second clause will be a mere repetition of the idea of the first, only presented in a slightly different aspect. We are aware that strong arguments may be urged against this interpretation, but we feel, at the same time, equally strong objections against the explanation first given. For *labor*, used in a similar sense to that we propose to assign to it here, see xi. 416, and note thereon.

732. *Deserit* contains in it, or at least suggests the idea of betraying, so that the meaning will be, "The treacherous sword deserts him, *and would have abandoned him to the enemy*, had not flight come to his help."

734. *Ignotum capulum*—the hilt is called "strange," "unknown," as belonging to another and not to himself.

739. *Ad arma Vulcania dei*—so in Horace we find *mea scripta timentis*, for *scripta mei timentis*. The Greeks, especially the Tragedians, were very fond of this construction.

740. *Mortalis mucro*—"the blade of human make."

743. *Implicat incertos orbes*, i.e., he pursues a circuitous and very irregular course, not knowing what to do, or where to turn.

750. *Puniceae pennae formidine*—the rope, or *formido*, with purple feathers set in it at intervals, to wave in the wind, and thus terrify the beasts.

751. We prefer, with Forbiger, to omit the commas after *Cursu* and *latratibus*, so that *venator* and *canis* may be taken together, as "the hound," "dog of the chase." Similarly we meet *bellator equus*, *latrator Anubis*, etc. If *venator* is taken to mean a "huntsman," the comparison will not be properly balanced, as in that case we will have *two* parties (the hunter and his dog) against *one* (the stag); while, in the event as it happened there was but *one* (Æneas) against *one* (Turnus). Æneas is the dog, and Turnus the stag, but who is the hunter *(venator)?* Though the *formido* and snares imply the agency of a *huntsman*, yet the dog and the stag are the two main actors, and the two prominent objects of contemplation, and in their relative states and acts the point of the comparison lies. Transl., "As when a hound *(venator canis)*, coming upon a stag hemmed in by a stream, or enclosed by the purple-feathered scare, presses hard upon him with fleet running and with barking: the other, on his part, however, terrified by the snares and the deep bank, flees, and flees back again by a thousand paths; but the keen Umbrian (dog) with open mouth follows close upon him, and now, even now, he grasps him, and gnashes his teeth as if in the act of seizing him, and is baffled (or mocked) by a fruitless bite."

758. *Simul fugiens—simul increpat*. Forb. considers this as one of those instances in which the participle is used for the finite verb, as in ix. 488. Otherwise the clauses will not be equally balanced, for *simul—simul*, like *et—et*, ought to connect two words or phrases of the same character. Thiel thinks the *simul* is repeated to add emphasis to the word; he removes the comma after *fugiens*.

759. *Nomine quemque vocans*—"calling each by his name;" a plan which commanders usually followed so as to give no offence to individuals, and to conciliate the favour of all by such a mark of attention and interest. So in Hom. Il. x. 68, Agamemnon desires Menelaus to summon the chiefs, *πατρόθεν ἐκ γενεῆς ὀνομάζων ἄνδρα ἕκαστον, πάντας κυδαίνων*. See also Iliad ix. 11.

761. *Si quisquam adeat*. This example

does not violate the rule that *quisquam* is used only in negative sentences; for it means that Æneas did *not* expect that any one would approach, and that he took precautions that *no one* should attempt to interfere. *Quisquam* is not itself *negative*, but being the *most general* of the indefinite pronouns, it is almost equal to a *negative*, and is thus found in negative sentences.

Terret trementes. This may be explained either as a proleptic use of the adj. (ii. 736), "terrifies them so that they tremble;" or, as, strictly proper use of the present particip., "terrifies, *still more*, them already in trepidation." *Saucius*—"though wounded."

764. With these lines compare Hom. Il. xxii. 158–161, of which they are a close imitation.

767. *Lignum*, for *arbor*, as in Hor., Odes ii. 13, 11. Faunus was the tutelary deity [*Laurenti divo*] of the city, and therefore the mariners who visited that locality paid their vows of thanksgiving to him. Gossrau thinks that Faunus is the deity selected for such offerings, as the *pine*, of which ships were built, was sacred to him; and because he is often confounded with Pan, whom the Greeks called ἄκτιος or ἁλίπλαγκτος. On the custom referred to, see Hor., Odes, i. 5, 14.

770. *Stirpem.* This word is masc. in Virgil when trees are spoken of, and fem. when a race of mankind is signified. See above, 208, and note on Æn. i. 626, and consult Ruddiman, Lat. Gr. vol. i. p. 35.

Nullo discrimine, i.e., without making any difference between sacred and common trees. *Puro*—"unimpeded," "without obstruction," "cleared."

773. Commentators have had much discussion on *tenebat* and its subject. Wagner considers that *oleaster* is the subject, and that its repetition is rendered unnecessary by *hic* and *huc*, which readily suggest it. Others have changed the reading, leaving out *et*, and others again have omitted both *et* and *in*. But we see no necessity for any of these plans. As it was the *impetus* which carried the spear to the tree, so it was the abiding influence of that *impetus* which held it in the stump after it had been driven far in by reason of the force. With this passage compare Hom. Il. xxi. 174.

782. The two sides of the split wood grasp the head of the spear like a *forceps*, hence the use of *morsus*. The verb *mordere* is also applied by Virgil to the catch of a *fibula*.

788. *Sublimes* is referred by some to the attitude of body, "with erect carriage and uplifted arms." Others again, to the bravery and daring of their minds, but this would be too evidently tautological with the following phrase, *armis animisque refecti*.

790. *Certamine* is a much preferable reading to *certamina*. Transl., "They stand opposed to one another in the conflict of the panting fight." Some make *anheli* the nom. plur., but this would be inconsistent with 788.

793. *Quid restat*, i.e., What plan or method is still in reserve, by which you will be able to injure Æneas, or to throw obstacles in his way?

794. *Indigetem*—ἐγχώριον. See Livy i. 2, at end.

797. *Mortali vulnere*—"by a wound *inflicted by a mortal*."

799. *Ereptum*—not "taken by violence," but simply "taken away from."

Victis. This word is used for *victor*, the singular, says Heyne. But Wagner more philosophically explains by saying that "the plural is often referred to *one*, to indicate what kind of a man the individual is, or in what condition he is. Thus *victis* would mean, "the conquered," generally, *as a class*, i.e., *a* conquered man; but *victo* signifies *the* individual overcome in the case mentioned.

801. *Nec* is equal to *et ne*. *Tacitam*—quietly meditating by yourself. *Et* after *nec* acquires a negative power.

805. *Deformare domum*, scil., *luctu*, referring principally to the recent suicide of Amata. Similarly Horace uses *deformis aegrimonia;* and Lucan, *deformem dolorem*.

811. *Cincta flammis.* This means, as Wagner thinks, "all shining with fire," in proof of which he quotes Silius xii. 727, *Mirantem superum vultus et flammea membra.* Thiel applies the term to the glittering armour of the deity. And Forbiger takes it as signifying "in the very thickest of the fight," opposed to *solam aëria sede*, above. Battles and fires are often mutually compared, and often exchange terms and ideas to enhance the description of each other, so that it is probable that the interpretation of Forbiger is the true one—"in the keenest of the fight;" and the poet may have had in his eye the δέμας πυρὸς αἰθομένοιο of Homer.

For *sub ipsa acie* some books read *sub ipsam aciem*, to which latter Wagner objects that *sub* after *starem* must signify *rest in*, and therefore govern the ablative; whereas, when it denotes *motion towards*, it is followed by the accusative. But this argument cannot be pressed far when we call to mind such phrases as *esse in potestatem, habere in custodiam*, which are equal to two enunciations: (1) "to come into the power of a person," and (2) "to remain in it;" (1) "to receive into custody," and (2) "to retain in it." So the clause before us would mean, (1) "I would enter the line of battle," and (2) "maintain my stand there."

This is called "*constructio praegnans*," on which see more fully, note, Æn. ii. 18; Geo. ii. 243.

Digna indigna is a proverbial phrase equal to *quidvis*, or *omnia*. So *aequa iniqua*, *fanda infanda*, etc.

812. *Traherem in proelia Teucros* means, "I would attack the Trojans, and compel them to fight." For he who assails another drags him into a contest.

813. This verse refers to what has been stated at 138 and 152, above.

816. *Caput Stygii fontis*—"the source of the Stygian river," i.e., the river itself. *Implacabile*—"that cannot be appeased," if the oath sworn on its sanctity be violated.

817. *Una superstitio*, etc. This is an adaptation of the Homeric idea, ὅστε μέγιστος ὅρκος δεινότατός τε πέλει μακάρεσσι θεοῖσι, Il. xv. 37, 8. *Superstitio* means religion, and the fear thence proceeding. *Reddita*=*concessa*.

820. *Pro majestate tuorum*, referring to Saturn, and the fact of his being king in Italy. He uses *tuorum*, as Latinus too had his origin from the same source as Jupiter.

822. *Leges et foedera*. This is said to be hendiadys (see Æn. i. 2, note) for *foedera legibus* (i.e., *conditionibus*) *inita*. But we rather think that *foedera* refers to the treaty putting an end to war, and *leges* to the civil laws which both are to observe after peace has been cemented, and both nations incorporated into one under the name "Latins." The following lines provide for other things which shall preserve the nationality of the people, but the *leges* are matters to be decided by mutual consent. *Mutare vocem*—see Æn. iv. 618.

827. The meaning is, Let the Romans be powerful, but as Italians, not as Trojans, i.e., let Italian valour, and not Trojan, gain the credit of success.

830. For *es* some inferior books read *et*, which has no MS. authority. The meaning is, You prove yourself to be a true sister of Jupiter, and daughter of Saturn, *for* you roll beneath your breast huge billows of passion. *Tantos* is explanatory ("inasmuch as") of the foregoing line. Gossrau explains thus: "You enjoy the highest honour and power after Jupiter, and yet you allow yourself to get into such a passion."

832. *Submitte*, i.e., *depone*, "lay aside." *Inceptum*, i.e., *conceptum*.

833. *Remitto*, i.e., I yield myself to thee; "I so far cease from my opposition to your wishes, being prevailed on by you, nay, rather of my own wish and inclination."

835. This only *(tantum)* will I grant to the Trojans, that being mixed with the Latins in the general mass (*corpore*), they may settle down among them; (I myself, says Jupiter, shall add (i.e., enjoin) the character and ritual of sacred ceremonies,) and I shall make the whole body Latins, with one common language.

837. For *Adjiciam*, some editors suspect that Virgil wrote *adjicient*, with *Trojani* as its subject. But there is no difficulty in the passage to render such a change necessary, as Forbiger shows by an analysis of the ideas. We quote his opinion: "Jupiter declares that he will cause the two nations to coalesce closely into one, with one language, the same laws, customs, and institutions. But as a common religion tends to the perfect unity of a people, and as men are wont to be especially tenacious of their own opinions and ceremonies, he promises that he himself will so arrange matters as that both nations may preserve their own sacred rites, and yet each adopt those of the other. Thus, without disturbing the harmony of the two races, the religious observances may, like the nations, be blended into one common system." As this is the only thing which the Latins are to have imposed upon them by the victorious Trojans, it is necessary that it be distinctly stated—this statement, however, is couched in words as little offensive as possible, by the use of *adjiciam*, which makes the king of the gods himself the agent in the matter.

839. *Supra homines—supra deos*. This is a proverbial phrase, meaning "above all others." *Pietas*, in this and similar expressions, seems to mean—"a careful observance of what is just and right."

840. See Ovid, Fast. vi. 51 sqq.; Livy v 21 sq.

841. *Retorsit*, i.e., *inflexit*, *mutavit*. *Interea* means, "while this is going on." *Coelo*, i.e., from the cloud.

845. In Bk. ix., Virgil had represented Iris descending from heaven to call away Juno from the fight; here, then, it was necessary to vary the agency, and consequently we have one of the Furies deputed to do the disagreeable office. Virgil is solitary, among ancient authors known to us, in assigning the place of the Furies to heaven, in close proximity to Jupiter. Megaera, however, retains her place in the infernal regions, in Tartarus, or in the entrance to Hell, Alecto and Tisiphone being promoted to the upper world.

846. *Nox intempesta*—"Night, unseasonable time for work."

847. *Paribus* is equal to *pariter*—"all in the same way." *Ventosas alas*, i.e., wings so large and powerful as to cause wind in beating the air.

849. Jupiter is called *saevus* on account of his relentless disposition in carrying out the decrees against Turnus.

854. *In omen* is equal to "*ut esset omen*."

857. *Parthus* is repeated to call especial attention to that nation most particularly

renowned in the art here spoken of. The Cydonians, i.e., the Cretans, seem to have also adopted the custom of poisoning their arrows. See Æn. x. 140, note.

859. *Immedicabile telum* — "a weapon whose wound is incurable." *Incognita*— "undetected by the sight."

The epithet *celeres* is applied to *umbrae* (the *dark air* traversed by the arrow) because those very minute and light particles of vapour, of which the clouds consist, are in constant motion, and therefore urge forward the missile along with them. Gossrau explains differently: he says, "TRANSILIT UMBRAS, *quas infra se ipsa facit, dum per aërem volat, et* CELERES *eae umbrae sunt, quum celeriter volet, umbraeque sagittam sequantur.*" Heyne remarks that had Virgil had an opportunity of revising his work, he would not have retained the same adj., *celer*, three times in immediate succession, 853, 855, 859.

862. *Parvae alitis.* This is generally thought by commentators to be a kind of small owl, whose melancholy notes still cause alarm to the superstitious. But the adj. *parvus* is perhaps only used *relatively*, i.e., the size of the owl is, at the largest, small in comparison with that of the deity. "She, a deity of full size, transforms herself into a tiny owl."

864. Heyne interprets *importuna* as equal. to *intempesta nocte;* and Forbiger, as said "*de funesto et male ominato bubonis cantu, ut sit fere,* i.q., *infesta.* To us it appears that the idea is rather that of *long continuance and annoyance* (without the means of relief,) *arising therefrom* to those who are compelled to listen; and this point of the comparison seems to be carried out in the *frequency* and *continuance* implied in *fertque refertque*, of the application to the case in question. *Everberare*, too, signifies a lengthened, constant, and violent beating.

869. *Stridorem et alas.* We see no necessity for understanding these words as equal to *stridorem alarum;* they rather mean— "when she recognised the whizzing noise, and the (peculiar) movement of the wings." This view gains confirmation from line 876, *nosco verbera alarum, letalemque sonum.*

873. *Durae* seems to be used here, like *crudelis* in iv. 681, in the sense of *immitis*, "unfeeling," "devoid of natural affection," inasmuch as Juturna is calmly to look on at her brother's death, without endeavouring to save him. Thus, we frequently find persons who lament the hard dispensations of fate, taking upon themselves the blame attributable to fortune, although they cannot prevent the execution of her decrees; thus Wagner and Forbiger. But Heinrich interprets *dura sorte utente*—"me, hard-fated one;" which is perhaps the most natural and obvious meaning.

876. *Obscœnæ volucres.* On the plur. used for the sing., see above, 799, note. The meaning is, "one of the *class* of ill-omened birds."

878. *Reponit*, i.e., *rependit.* *Quo* = *cui bono.*

880. *Possem.* Before this word the mind will supply "*ni adempta esset mortis condicio.*" *Nunc certe*, νῦν δή.

881. *Per umbras.* Heyne prefers *sub umbras*, but *per* is more appropriate, as applied to a fond sister wishing, not only to accompany her brother to the shades, but also to remain with him there as his companion.

882. *Quidquam dulce meorum*, i.e., what one of my former pursuits is now agreeable and inviting?

885. *Glauco*, almost equal to *cæruleo.* The epithet is one usually applied to sea and river deities. See x. 205; viii. 33.

887. We now return to the point at which we left off in 790.

888. *Arboreum* means, "large as a tree;" so *trabale telum* in 294.

889. *Deinde*, i.e., since matters are so situated, and all things invite to the contest; since you have in vain attempted to escape by flight, and since you have recovered your sword, "what is the next cause of delay that now retards you?" *Retractas*, "refuse."

891. "Turn yourself (Proteus-like) into every shape, and summon up all your powers either of courage or of cunning" (or "skill"). Use all devices, however extraordinary, yet you shall not escape the contest. The expression is a proverbial one, denoting extreme despair. All will call to mind the words of Psalm 139, verse 7 sq.

895. *Ferox.* We have no equivalent in English for this word. Perhaps "self-confident" comes nearest to the idea.

896. *Saxum.* We thus find the Homeric heroes having recourse to such weapons, and even the gods do not disdain their use, as in Iliad xxi. 403 sq., which see. It is to be remembered that Turnus had got his sword restored to him, but that he had no spear to hurl at Æneas from a distance.

900. *Qualia nunc producit tellus*—"οἷοι νῦν βροτοί εἰσι." "Such men as live in these degenerate days."

903. *Neque cognoscit*, etc. "He did not recognise his former self (i.e., his former strength), either in running (to lift the stone) or in advancing slowly (to the fight), or in raising with his hand, and hurling the huge rock." We are not to accuse Turnus of fear or cowardice in this display of weakness and torpor, but we are rather to attribute his imbecility to physiological and psychological causes, which often operate in the most daring and valiant men, rendering them

incapable of action and exertion even for their own safety.

906. *Lapis viri*—"the stone hurled by the man." *Inane vacuum*—"the empty void."

912. Observe *sequuntur* agreeing with the subject nearest to it. *Viam* — "a way (mode) of conquest." *Virtute* is added by the poet to keep us in mind that it was the Divine power alone which rendered Turnus timid and so unlike himself.

917. Observe the changed construction, *nec videt, quo, * * nec qua, * * nec currus nec aurigam.*

920. *Fortunam*, i.e., a place where a wound might be given; so we say "a chance."

922. *Murali tormento*— 'a wall-battering balista." *Nec fulmine*, i.e., nor does the noise of thunder roar so loud, as (i.e., when) it spreads itself over the heavens.

928. *Duplicato poplite*, i.e., on bended knee. *Gemitu* is put for *cum gemitu.*

930. In *protendens* governing *oculos* and *dextram* in two senses, we have an example of the figure called "zeugma," on which see Æn. ii. 258.

941. *Infelix*—"unlucky," as we say.

942. The *bulla* was a boss or stud of metal, made in a circular form, to resemble a bubble floating on the water Bright ornaments of this shape were used to adorn girdles, shoulder belts, scabbards, etc. etc. One of the kind described is seen in the illustration.



944. To be consistent, we ought to have *cujus* introduced along with *insigne.*

947. *Indute*, i.e., since you are clothed with. The voc. is used here for the nom., as at Æn. ii. 283, where see note.

949. *Scelerato sanguine* — "his guilty blood," i.e., guilty in having slain Pallas.

952. Heyne sums up as follows: "And now, since, by the death of Turnus, the conditions of the treaty, which had been entered on, are fulfilled, and Lavinia is obtained in marriage by the Trojan prince, Æneas unites the Trojans and Latins into one nation, founds a city, Lavinium, and secures the right of succession to the kingdom after the death of Latinus; and thus *accepit sedem in Italia Intulitque deos Latio*, as the poet had declared in Bk. i. 5, 6."



[Roman Triumph.—*Real Museo Borbonico.*

BOOK VII.

Line

33. Assuētāe rīpīs vŏlŭcrēs ĕt flūmĭnĭs | *ālvĕo.* |
(Alvĕo. *A dissyllable, by synizesis or synaeresis.*)
96. Cōnnūbĭĭs. *Consult note on line* 73, *Book* i.
160 Jāmqu' ĭtĕr ēmēnsī tūrrēs āc tēctă Lă|*tīnō*|
r' Ardua. . . . . .
(r' Ardua. *Synapheia.*)
174. Rēgĭbŭs ōmĕn ĕ|*rāt: hōc* | īllĭs cūrĭă tēmplu
(Erăt. *Final syllable lengthened by the arsis.*)
175. Hāc săcrīs sēdēs ĕpŭlīs: hīc | *ărĭĕtĕ* | caesō.
(ărĭĕtĕ, *to be pronounced* ăr-jĕt-ĕ. 1.)
178. Āntīqu' ē cĕ|*drō Ită*|lŭsquĕ pătĕrquĕ Săbīnus.
(Cedrō. *Consult note on line* 16, *Book* i.)
186 Spīcŭlă|quĕ, clĭpĕ|īqu' ĕ|rēptăquĕ | rōstră că|rīnīs.
(que *lengthened by arsis.*)
190. *Aurĕa* | pĕrcŭssūm vīrgā vērsūmquĕ vĕnēnīs.
(āurĕa. *A dissyllable, by synizesis or synaeresis.*)
226. Submŏvĕt ŏcĕă|*nō ĕt* | sī qu' ēxtēntă plăgārum.
(Oceanō. *Consult note on line* 16, *Book* i.)
237. Praefĕrĭmŭs mănĭbŭs vīttās āc vērbă prĕ|*cāntĭa.*
(Precantia, *to be pronounced* precant-jă, *by synaeresis.* 2.)
249. Tālĭbŭs Īlĭŏ|*nĕī dīc*|tīs dēfīxă Lătīnus.
(Ilionĕī. *Four syllables, by synaeresis.*)
253. Cōnnūbĭo. *Consult note on line* 73, *Book* i.
262. Dīvĭtĭs ūbĕr ăgrī Trōjāev' ŏpŭlēntĭă | *dĕerit.* |
(Dĕerit. *A dissyllable, by synaeresis.*)
303. Prŏfŭit ŏptātō cōndūntūr Thȳbrĭdĭs | *ălvĕo.* |
(ălvĕo. *A dissyllable, by synaeresis.*)
333. Connūbĭĭs. *Consult note on line* 73, *Book* i.
389. *Euŏe* | Bācchĕ frĕmēns sōlūm tē vīrgĭnĕ dīgnum.
(ēuŏe. *Two diphthongs, as in Greek* εὐοῖ.)
398. Sūstĭnĕt āc nātāe Tūrnīquĕ că|nit *hymĕ*|naeōs.
(Canīt. *Final syllable lengthened by the arsis.*)
436. Ōrĕ rĕfērt clāssēs īnvēctās Thȳbrĭdĭs | *ălvĕo.* |
(ălvĕo. *A dissyllable, by synaeresis.*)
470. Sĕ sătĭs āmbōbŭs Teūcrīsquĕ vĕnīrĕ Lă|*tīnīs*-|
qu' Hæc ubi . . .
(qu' Hæc ubi. *Synapheia.*)
485. Tȳrrhĕus. *Two syllables,* ĕus *being a diphthong.*
508. *Same as the preceding.*
532 Tȳrrhĕi. *Two syllables,* ĕi *being contracted by synaeresis.*
555. Cōnnūbĭ'ct. *Consult note on line* 73, *Book* i.
609. Cĕnt' ăe|*rĕī clāu*|dūnt vēctēs āetĕrnăquĕ fērri.
(ăerĕi. *Two syllables, by synaeresis.*)
631 Ārdĕă Crūstūmĕrīqu' ĕt tūrrĭgĕ|*rāe ăn*|tēmnāe.
(Turrigerāe. *Consult note.* 3.)
769. Paeōn|*ĭīs rĕvŏ*|cāt' hērbīs ĕt ămōrĕ Dĭānāe.
(Pæoniis. *Three syllables, the last contracted by synaeresis.* 4.)

BOOK VIII

98. Cūm mūrōs ārcēmquĕ prŏ|*cūl ăt* | rārā dŏmŏrum.
(Procŭl. *Final syllable lengthened by the arsis.*)

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1. Consult note on line 16, Book ii. 2. Compare line 16, Book ii.
3. One of the times of the diphthong *æ* is considered as elided before the initial vowel of the next word, and then the remaining one, being in the arsis of the foot, is lengthened by the stress of the voice. Compare with this the note on line 211, Book iii.
4. We cannot say *Păeŏnĭ*, the vowel o corresponding here to an ω in Greek.

[N.B.—A long or short mark placed over the first vowel of a diphthong applies to the entire diphthong.]

Line

194. *Sēmihŏmĭ*|nīs Cācī făcĭēs quām dīră tĕnēbat.
(Sēmihŏmĭnīs. *To be pronounced* sēmjhŏmĭnīs. 1.)
228. Eccĕ fŭrēns ănĭmīs ădĕrāt Tīrȳnthĭŭs | *ōmnēm-*|
qu' Accessum . . . .
(qu' Accessum. *Synapheia.*)
292. Rēgĕ sŭb Eŭrȳs|*thēo fă*|tīs Jūnōnĭs ĭnīquāe.
(Eurysthēo. *Three syllables, last contracted by synizesis or synaeresis.*)
298. Nēc t' ūllāe făcĭēs nōn tērrŭĭt īpsĕ Tȳ|*phōēus.*
(-phōēus. *Two syllables,* ēus *being a diphthong.*)
337. Vīx ĕă | *dīctă dĕ*|hīnc prōgrēssūs mōnstrăt ĕt ăram.
(dĕhinc. *The vowel* e *shortened before the following one.*)
363. Alcīdēs sŭbĭ|*ĭt hāec* | īllūm rēgĭă cēpit.
(Subiīt. *Last syllable lengthened by the arsis.*)
372. Vūlcān āllŏquĭtūr thălămōqu' hāec cōnjŭgĭs | *aūrēo.* |
(Aūrēo. *Two syllables, by synaeresis.*)
383. Armă rŏgō gĕnĕtrīx nătō. Tē fīlĭă | *Nērēi.* |
(Nērēi. *Two syllables, by synaeresis.*)
553. Pēllĭs ŏbīt tōtūm prāefūlgēns ūnguĭbŭs | *āurēis.* |
(Aūrēis. *Two syllables, by synaeresis.*)
599. Inclūsērĕ căv' ĕt nīgrā nĕmŭs | *ăbĭĕtĕ* | cīngūnt.
(Ābiĕtĕ. *To be pronounced* āb-jĕtĕ. 2.)

BOOK IX.

9. Scēptră Pălātīnī sēdēmquĕ pĕ *tīt Eū*|āndrī.
(Petīt. *Final syllable lengthened by the arsis.*)
32. Quūm rĕflŭĭt cāmpīs ĕt jām sē cōndĭdĭt | *ālvēo.* |
(Ālvēo. *Two syllables, by synaeresis.*)
291. Hānc sĭnĕ mē spēm fērrĕ tŭ|*ī āu*|dēntĭŏr ībo.
(Tuī. *Consult note on line* 16, *Book* i.)
477. Evŏlăt īnfēlīx ĕt fēmĭnĕ|*ō ŭlŭ*|lātū.
(Femineō. *Consult note on line* 16, *Book* i.)
480. Tēlōrūmquĕ mĕmŏr cōe|*lūm dehinc* | quēstĭbŭs īmplet.
(dehinc. *To be pronounced* d'hinc, *by synaeresis.*)
501. Ilĭŏ|*nēi mŏnĭt'* | ĕt mūltūm lăcrȳmāntĭs īŭlī.
Ilionēi. *Four syllables,* ēi *being contracted by synaeresis.*
569 Ilionēus. *Four syllables,* ēus *being a diphthong.*
610. Tērgă fătīgă|*mūs hās*|tā nēc tārdă sĕnēctūs.
(Fatigamūs. *Final syllable lengthened by the arsis.*)
647. Antīqu' īn Būtēn hīc Dārdănĭ|*ō ăn*|chīsāe.
(Dardaniō. *Consult note on lines* 16 *and* 617, *Book* i.)
650. Omnĭă lōngāevō sĭmĭlĭs vōcēmquĕ cŏ|*lōrēm-*|
qu' Et crines . . . .
(qu' Et crines. *Synapheia.*)
674. *Ābiĕtĭ*|bŭs jŭvĕnēs pătrĭīs īn mōntĭbŭs āequōs.
(Ābiĕtĭbus. *To be pronounced* āb-jĕtĭbus. 3.)
716. Inărĭmē Jŏvĭs īmpĕrĭīs īmpōstă Tȳ|*phōēo.* |
(-phōēo. *Two syllables,* ēo *being contracted by synaeresis.*)

BOOK X.

18. O pătĕr *ō hŏmĭ*|nūm dīvūmqu' āetērnă pŏtēstās.
(ō hŏmĭ— *The interjection O is never elided.*)
51. Est ămă|*thūs ēst* | cēlsă Pă|*phūs, ăt*|qu' āltă Cȳthērā.
(Amathūs. *Final syllable not lengthened by the arsis, but naturally long, because answering to -οῦς in Greek.* Paphūs, *however, has the last syllable lengthened by the arsis.*)
67. Itălĭām fātīs pĕtĭ|*īt āuc*|tōrĭbŭs; ēsto.
(Petīt. *Final syllable lengthened by the arsis.*)
116. Hīc fīnīs făndī sŏlĭō tūm Jūpĭtĕr | *āurēo.* |
(āurēo. *Two syllables, by synaeresis.*)
129. Nēc Clȳtĭō gĕnĭtōrĕ mĭnōr nēc frātrĕ Mĕ|*nēsthēo.* |
(Menesthēo. *Three syllables, by synaeresis.*)

1 Consult note on line 573, Bk. iii. 2 Consult note on line 16, Bk. ii. 3 Consult note on line 16, Bk. ii.

Line

136. Inclūsūm bux|ō ǎut | ŏrīcĭā tĕrĕbīnthō.
(Buxō. *Consult note on line* 16, *Book* i.)

141. Māeŏnĭā gĕnĕrōsĕ dŏ|*mō ūbĭ* | pīnguĭă cūlta.
(Domō. *Consult note on line* 16, *Book* i.)

156. Extērnō cōmmĭssā dŭ|cī. Æ|nēĭă pūppis.
(Ducī. *Consult note on line* 16, *Book* i.)

334. Stetĕrunt. *Systole*. 1.

378. *Deēst jăm* | tērră fŭgāe: pĕlăgŭs Trōjāmnĕ pĕtēmus.
(Deēst. *To b pronounced* dēst, *by synaeresis.*)

383. Pĕr mĕdĭŭm quā spīnă dă|*bāt hās*|tāmquĕ rĕcēptat.
(Dabāt. *Final syllable lengthened by the arsis.*)

394. Nām tĭbĭ Thўmbrĕ că|*pŭt Eū*|ăndrĭŭs ăbstŭlĭt ēnsis.
(Capūt. *Final syllable lengthened by the arsis.*)

396. *Sēmĭănĭ*|mēsquĕ mĭcānt dĭgĭtī fĕrrūmquĕ rĕtrăctānt.
(Sēmiănimes. *To be pronounced* sēmjănimes. 2.)

402. Rhoetēus. *Two syllables*, ēus *being a diphthong.*

403. Cāedĭt | *sēmĭănĭ*|mīs Rŭtŭlōrūm călcĭbŭs ărva.
(Sēmiănimis. *To be pronounced* sēmjănimis. 3.)

433. Tēlă mănūsquĕ sĭ|*nīt hinc* | Pāllās īnstat ĕt ŭrguet.
(Sinīt. *Final syllable lengthened by the arsis.*)

487. *Ūn' ĕa*|dēmquĕ vĭā sān|*guīs ănĭ*|mūsquĕ sĕquūntur.
(ĕadem. *To be pronounced* yā-dem, *so that* ūn' ĕa *makes a spondee.*—**Sanguīs** *Final syllable lengthened by the arsis.*)

496. Exănĭmūm răpĭēns īmmānĭă pōndĕră | *bāltēi.*
(Baltēi. *Two syllables*, ēi *being contracted by synaeresis.*)

720. Grāiūs hŏm' īnfēctōs lĭnquēns prōfŭ|*gūs hўmĕ*|nāeōs.
(Profugūs. *Final syllable lengthened by the arsis.*)

764. Cūm pĕdĕs īncēdīt mĕdĭī pĕr māxĭmă | *Nērēi.*
(Nerēi. *Two syllables*, ēi *being contracted by synaeresis.*)

781. Stērnĭtŭr īnfēlīx ălĭēnō vūlnĕrĕ | *cōelūm-*|
qu' Aspicit . . .
(qu' Aspicit. *Synapheia.*)

872. Et fŭrĭīs ăgĭtātŭs ă|*mōr ĕt* | cōnscĭă vīrtūs.
(Amōr. *Final syllable lengthened by the arsis.*)

895. Clāmōr' īncēndūnt cōelūm Trōesquĕ Lă|*tīnī-*|
qu' Advolat . . . .
(qu' Advolat. *Synapheia.*)

BOOK XI.

31. Sērvābāt sĕnĭōr quī Pārrhăsĭ|*ō Eū*|ăndrō.
(Parrhasiō. *Consult note on line* 16, *Book* i.)

69. Sēu mōllĭs vĭŏlāe, sēu lānguĕn|*tĭs hўă*|cīnthī.
(Languentis. *Final syllable lengthened by the arsis.*)

111. Ōrā|*tīs ĕquĭ*|d' ĕt vīvīs cōncēdĕrĕ vēllem.
(Oratis. *Final syllable lengthened by the arsis.*)

200. Ārdēntēs spēctānt sŏcĭōs sē|*mĭūstăquĕ* | sērvānt.
(Sēmiūstă. *To be pronounced* sēmjūstă. 4.)

262. Ātrīdēs Prŏ|*tĕi Mĕnĕ*|lāūs ăd ūsquĕ cŏlūmnās.
(Protēi. *Two syllables, by synaeresis.*)

265. Idŏmĕ|*nĕī Lĭbў*|cōn' hăbĭtāntēs lītŏrĕ Lŏcrōs.
(Idomenēī. *Four syllables, by synaeresis.*)

323. Cōnsīdānt sī tāntŭs ă|*mōr ĕt* | mœnĭă cōndānt.
(Amōr. *Final syllable lengthened by the arsis.*)

383. *Prōindĕ tō*|n' ĕlŏquĭō sŏlĭtūm tĭbĭ mēquĕ tĭmōris.
(Prōindĕ. *Two syllables, by synaeresis.*)

469. Cōncĭlĭ' ĭpsĕ pă|*tēr ĕt* | māgn' īncēptă Lătīnus.
(Patēr. *Final syllable lengthened by the arsis.*)

480. Cāusă mălī tān|*tī ŏcŭ*|lōs dējēctă dĕcōrus.
(Tantī. *Consult note on line* 16, *Book* i.)

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1. See Note in Metrical Index, on 774, Book ii.
2. Consult note on line 578, Book iii.
3. Consult note on line 578, Book iii.
4. Consult note on line 578, Book iii.

Line

609. Cōnstĭtĕrāt sŭbĭt' ērūmpūnt clāmōrĕ frĕ|*mēntēs*-| qu' Exhortantur . . . .
(qu' Exhortantur. *Synapheia.*)

635. *Sēmiănĭ*|mēs vōlvūntŭr ĕquī pūgn' āspĕrā sūrgit
(Sēmiănĭmes. *To be pronounced* sēmjănĭmes. 1)

667. Ādvērsī lōngā trānsvērbĕrāt | *ăbiĕtĕ* | pēctus.
(Ābiĕtĕ. *To be pronounced* āb-jĕtĕ. 2.)

690. *Āriĕtāt* | īn pōrtās ēt dūrōs ōbjĭcĕ pōstēs.
(Āriĕtāt | *To be pronounced* ār-jĕtāt. 3.)

BOOK XII.

13. Cōngrĕdĭōr. Fēr săcrā pă|*tēr ēt* | cōncĭpĕ foedus.
(Patēr. *Final syllable lengthened by the arsis.*)

31. Prōmīss' ērĭpŭī gĕnĕr|*ō ārm'* | ĭmpĭă sūmsī.
(Generō. *Consult note on line* 16, *Book* i.)

68. Sī quĭs ĕ|*būr āut* | mīxtă rŭbēnt ŭbĭ lĭlĭă mūlta.
(Ebūr. *Final syllable lengthened by the arsis.*)

83. Pīlūmnō quōs īpsă dĕcŭs dĕdĭt | *Ōrī*|thȳia. |
(Orithyia, *four syllables, the* ȳi being a diphthong (υι) in Greek, *and the second syllable being also a diphthong* (ει) *in the original Greek.*

84. Quī cāndōrĕ nĭvēs ānt|*ēirēnt* | cūrsĭbŭs āurās.
(Anteirent. *To be pronounced* ant'irent, *by elision.*)

87. *Ipsĕ dĕ*|hīnc āurō squālēnt' ālbōqu' ŏrĭchālcō.
(Dĕhinc. *The* e *shortened before the next vowel.*)

232. Fātālīsquĕ mă|*nūs īn*|fēns' ētrūrĭă Tūrnō.
(Manūs. *Final syllable lengthened by the arsis.*)

356. *Semiănĭ*|mī lapsōquĕ sŭpērvĕnĭt ēt pĕdĕ cōlĭō.
(Sēmiănĭmi. *To be pronounced* sēmjănĭmi. 4.)

363. Chlōrĕă|*que Sȳbă*|rĭmquĕ Dărētăquĕ Thērsĭlŏchūmque.
(Chloreaquē. *Final syllable lengthened by the arsis.*)

401. Pāeō|*ni' in mō*|rēm sĕnĭōr sūccīnctŭs ămĭctū.
(*After the elision of the* um *in* Pæonium, *the* ni' *coalesces with the following* in, *to form, as it were, a single syllable by synaeresis. Consult the note on line* 769, *Book* vii.)

422 Quīppĕ dŏ|*lōr ōm*|nĭs stĕtĭt īmō vūlnĕrĕ sānguis.
(Dolōr. *Final syllable lengthened by the arsis.*)

535. Īllĕ rŭēnt Hȳll|*ō ănĭ*|mīsqu' īmmānĕ frĕmēntī.
(Hyllō. *Consult note on line* 16, *Book* i.)

541. Pēctŏră nēc mĭsĕrō clȳpĕī ıncră prŏfŭĭt | *āerēi.*
(Ærēi. *Two syllables,* ēi *being contracted by synaeresis.*)

550. Et Mēssāpŭs ĕquūm dŏmĭ|*tōr et* | fōrtĭs ăsīlās.
(Domitōr. *Final syllable lengthened by arsis.*)

648. Sānct' ád vōs ănĭ|*mā āt*|qu' īstĭŭs īnscĭă cūlpæ.
(Animā. *Final syllable saved from elision, and lengthened by the arsis.* 5.)

668. Et fŭrĭīs ăgĭtātŭs ă|*mōr et* | cōnscĭă vĭrtus.
(Amōr. *Final syllable lengthened by the arsis.*)

706. Mōenĭă quīqu' īmōs pūlsābānt | *ăriĕtĕ* | mūrōs.
(Āriĕtĕ. *To be pronounced* ār-jĕtĕ. 6.)

772. Hīc hāst' āenēāe stă|*bāt hūc* | īmpĕtŭs īllām.
(Stabāt. *Final syllable lengthened by the arsis.*)

821. Cōnnubĭis. *Consult line* 73, *Book* i.)

847. *Ūn' ēo*|dēmquĕ tŭlĭt pārtū părĭbūsquĕ rĕvīnxit.
(ēodem. *Two syllables, by synaeresis.—*un' ēo, *a spondee.*)

883. Tē sĭnĕ frātĕr ĕ|*rīt ō* | quāe sătĭs | *āltă dĕ*|hīscat.
(Erīt. *Final syllable lengthened by the arsis.—*Dĕhiscat. *The vowel in* de *shortened before the following one.*)

905. *Genuă lă*|bānt gĕlĭdus cōncrēvĭt frīgŏrĕ sānguis.
(Gēnuă. *To be pronounced* gēnvă. 7.)

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1. Consult note on line 578, Book iii.
2. Consult note on line 16, Book ii.
3. Consult note on line 16, Book ii.
4. Consult note on line 578, Book iii.
5. Consult *Wagner Quæst. Virgil*, xi. 8, and xii. 10.
6. Consult note on line 16, Book ii.
7. Consult note on line 432, Book v.

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